

Christian Education

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Some Problems of Christian Education*

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JESUS OF NAZARETH, standing on the mountain which his sermon made famous, probably sowed the seeds which have flowered into modern democracy. The whole sermon breathes a benediction upon that neighborly consideration for the rights of others, upon that righteous indignation for the wrongs of others, which finally became the struggle for liberty in western Europe. The struggle for liberty was not essentially a contest between the haves and the have-nots, between the oppressed and the oppressors, it was and is a moral drama in the human heart. Until a man has grown spiritually by accepting the Nazarene creed and considering his duty to others, until by asking himself "who is my neighbor?" and answering the questions in terms of the social order which he supports, that man has not much real interest in freedom. Nor does he really care for liberty nor for the justice which freedom and liberty bring to his fellow man. Because no man can accept the call of Jesus and see others suffer unjustly, Christianity has become institutionalized in democracy.

The definite struggle for liberty in government in terms of political, social, and economic justice has engaged the people of western Europe and particularly the people of the English-speaking races for nearly a thousand years. For five hundred years in the so-called Anglo-Saxon world this battle to enlarge the self-respect of the average man (which, by the way, is the "pearl of

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great price'') has been definitely engaging the English-speaking people as a prime objective for development of social and political relations. In the last 150 years here on this continent under our American constitution the evolutionary growth of human liberty has come with unbelievable rapidity. Here men have accepted new things. The machine found no obstacles and it brought abundance to the multitude. Political changes have come easily, quickly, and have brought widespread benefits to the common man. We have seen a golden age on this continent; what with new machines, new laws, new lands to open, men have lived so abundantly, in a material and also in a spiritual sense, that they have been in a way a race apart, these Americans, and our country has been the promised land, the land of glorious opportunity.

Solomon and Jesus, among the wisest of men and greatest of teachers, have pointed the way in two notable phrases: "Where there is no vision, the people perish." And again, "Ye shall know the truth, and the truth shall make you free." Upon those two texts western democracy has built its edifice. They are inseparable. Aspiration for nobler things has only been achieved by a knowledge of the truth. Education has been the handmaiden of democracy. In America the passion for education, the insatiable yearning to know the truth as a means of freedom, has been more than any other element the motivating force in human progress. Recently, in the last century or so, particularly in the United States, education has left the church and has become a function of government. The church could not keep pace with the growing demand for education. Analyzing this we can see that there was not faith enough in the church to furnish the funds needed for the broadening demands of education. So the common schools came. Then approximately 75 years ago, because the faith of the church in itself to educate the leadership of the land began to fail, the state began establishing colleges.

The need for democratic leadership would not wait on the lagging faith of Christians. So the state college, the state university, came and the Christian college took second place in the educational program, particularly of the newer states carved out of the Mississippi valley during the three-quarters of a century after the Civil War. Until fifty years ago state colleges drew their

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teachers from men and women who had been trained in Christian colleges. These teachers and educational leaders, by precept and example, trained the youth who came into leadership in the latter part of the old century and in the first decade of this century. These leaders, trained in Christian colleges, preserved largely the noble academic tradition. Ideals were cherished. They sought the truth that it might make them free. No great change was noticeable in the early transition of education from the church to the state in this country until the beginning of the second decade of this century.

Finally the old educational leaders trained under the banner of the church went to their reward. Their successors were of another breed. And the kind of men and women which the state has been turning out from its state colleges and universities, and indeed from most of the other great colleges and universities, whether financed by the state or the church, has been of this new breed. The breed has changed. Something seems to be wrong with education. Either the new leadership which our educational institutions have trained lacks stamina to pursue its ideals or it lacks ideals worth following. For certainly the mine-run of college men and women turned out by our great state-leader factories today contains a lot of poor stuff. Our modern America, above everything else, lacks leaders and leadership, and how the people hunger and thirst for it. The phenomena of Governor Landon, springing overnight, with no propaganda behind him, with nothing but his geographical position and a good gubernatorial record, into the threshold of a Presidential nomination is a startling manifestation of the eagerness of the American people to find a leader. They have created a god in their own image out of their own longing for a leader. It would be pathetic if it were not tragic. Of course I do not feel that Landon is pathetic or tragic. But the yearning for righteous leadership is a sad phenomenon of the times.

What then is wrong with higher education in America today? Why are we turning out more college men and women in proportion to our population than any other land in the world only to find those college men and women have gone into their communities with little sense of duty, with small sense of the menacing

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realities of the times? Why are most of our college graduates interested largely in none but material problems, only in material success?

Of course, this broad statement needs immediate qualification. A few men and women do understand their duty and do realize the dangers that call them to duty. But so few of them grasp the realities of today's need for leadership that their voices on the whole do not rise above the din and clamor of the times. The trouble somewhat is in the materials which are fed into the state colleges. Hundreds of thousands of young men and young women go to the great universities not to learn the truth, not to gain that serenity of vision which makes for inner joy and happiness. Too many students go to college as a training school for success; to get on, to learn table manners, to join a fraternity or sorority and get social prestige, to know how to wear their clothes, trim their hair and raise their voices in raucous yells in the stadium. I am not sure that the educational leaders of our great state colleges and universities are to be blamed for the grist that comes out of their mass-production mills. Think of the chaff that goes in? But think also of how they seek that chaff. Moreover, think what it means to have the vast body of the active alumni of an institution from which governing boards are chosen, fired with a seven-devil lust to be known by its football team, to be recognized as a smart social organization, to be famed as a place where fast steppers are bred, come-hither girls and go-getting boys are nurtured. Over the arched gateway to the American college where once shining words of Jesus gleamed out, "Ye shall know the truth, and the truth shall make you free," there now glares forth "Hold that line!" and "Get the Money." Our great colleges no longer try to implant that noble vision without which the people perish, but instead cast out students in the brass molds which make smart, sharp, hard, acquisitive business and professional gladiators, men and women with predatory faces who flock out of our colleges like a cloud of bats hurrying to prove their worth by the size of their bank accounts, and by very little else.

So indeed without vision the people perish. We are trying to solve the great problems of the modern world as they touch

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America by running them through the adding machine. Our leadership tests every issue or measure by its effect on what? Justice? No. Righteousness? No. Neighborly kindness? No. We test it by taxes. What it costs, not what it is worth. Surely there are some things in life, some things in government, some things in the relations of men that cannot be measured by their cost, but must be tested by their need and value. And too many of our modern leaders in business, in polities, even in religion are inclined in these days to apply that narrow "rule of thumb." When our colleges turn out graduates for leadership like human gadgets thrown by thousands into the hopper of a great machine, these leaders will know only the cash register as their guide, philosopher and friend.

Recently I had a lovely experience. Mrs. White and I were in the Orient. We had not been there a week until we were surrounded by graduates of the church colleges of Kansas. Because we were from Emporia, we met chiefly graduates of The College of Emporia. These men did not wear the predatory masks. They had kindly faces. Aspiration was in their countenance. A fine selflessness glowed out of their hearts into their eyes. They were not evangelistic missionaries. They were teachers mostly, a few of them were doctors serving in the public health division at the various places where we went. One was the founder of a college down in the Philippines, Dr. Hibbard, a man revered all over the East. We met these college graduates from the Kansas Christian colleges doing all sorts of altruistic work. They had a sense of service, a loyalty to something beside the hard iron dollar. They were giving their lives where they thought it would count. At least they were keeping the faith. The faith meant something to them, and there where opportunity is always touching every man's elbow to exploit the helpless masses of the east, these gentle folk were scorning the temptation. They were saving their own souls by following what they felt was the duty to help their neighbors. They were cast in another mold from the brass mold that shaped too many American college men. They were out of another environment. They saw another vision higher than that of these hustling, sharp-eyed, up-and-coming young graduates who predominate the output of the larger schools.

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So we are gathered here tonight to consider the problem of the church school. As I see it, the problem is not simple. If Christianity is to survive it must survive in an environment made by Christian leaders. It cannot survive in the atmosphere that is thickening with modern paganism. Out of that paganism come the crass ideals of the tyrants who are ruling Europe in Rome, in Moscow, in Berlin. And don't think America is free of that atmosphere. We are still the land of liberty, "the land of the free and the home of the brave." But unless the free are brave, they will no longer be free. Unless those who believe in a Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished, that tyranny with its hard and fast, ruthless rules of life will be substituted for the good life, the kindly life, the neighborly life, the just and equitable relations which arise when they accept and follow the great democratic Teacher who founded this Christendom.

It is fine to pray, and it is fine to sing hymns, it is fine to hold high visions. But unless a man gives of his substance to his ideals, the ideals are seeds that fall upon stony ground. In Kansas live a thousand men who could if they would, and felt the pressure of duty upon their hearts, give a hundred thousand dollars each to Christian education. If the Kansas Christian colleges had that endowment they could establish another type of college, set up another type of education from those types prevailing now. We could send into the state each year a hundred leaders who would lead the people out of the wilderness where they are groping for the way, for the truth, for the broader, more beautiful life on this earth which men can have if amidst all of our abundance they only will. And it is not these thousand men alone. There are a hundred thousand who can give a little, a hundred dollars every year, and that would help. That would throw into Kansas a leaven which would leaven the whole lump and make Kansas the American leader, pointing the way to that justice among men which makes for the only real progress.

After all, it comes to this: Is the Christian faith strong enough in this world, in this country, in this state to pay for its own maintenance? It is not a question so much of churches and preachers

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as it is of colleges that will make leaders who will create a world in which churches can thrive, leaders in all walks of life, in all callings and professions. If American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the churches.

Preachers alone can do so little. But if in every community men and women are found who know the truth and will fight for that simple freedom which the truth inspires, the people will see a vision and follow it. But alas without that vision the people perish. Surely there is enough substance to the Christian faith, enough survival value there, to save the world. We have come so far in two thousand years! Surely the momentum of noble deeds will move us forward through these dark days into the light.



The Contribution of the Church College to Social Progress

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IT IS not, I hope, with any "holier than thou" feeling that I write on this subject. Many men and women working in public institutions are deeply religious. The tragically divided condition of *our church life in America* and the separation of church and state make it difficult, if not undesirable, to attempt to do much religious instruction in public institutions. Whatever unique opportunity the church college has is due to her definite relationship to some religious organization from which she receives moral and financial support, and her consequent freedom to teach the religion she has espoused.

Social progress is made possible by at least four factors: knowledge or intelligence; certain skills or techniques; integrity of character; and social concern.

There can be no assured progress that is not based on adequate knowledge. Mere piety is not enough to assure progress in a day as complex as ours. It really never was. The church college must not dodge its responsibility of being as intelligent and alert in its effort to master the ever increasing fields of useful knowledge as any other institution. The church college does not ask for concessions or special privilege here. It must and is willing to be measured, within the scope of its work, by the same strenuous educational standards as other institutions. Perhaps we have not always felt so about this but we do now.

If there is to be social progress much of the academic and scientific information now available must be applied to social situations. Skills and techniques must be developed in the application of our vast stores of scientific and social information to concrete social problems by men and women trained in our colleges.

We have gone but a very little way in training men and women for effective work in positions that require social engineering. *Perhaps none of us can boast much of accomplishment in this field.*

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A third factor requisite for social progress is integrity of character. Without dependable character in our civilization, on the part of leadership and led, our whole complex social machine must fall in a helpless mass—like a wrecked airplane with pilot and passengers hopelessly entangled in the wreckage. No words of mine are necessary to impress upon this audience how perilously near we have come to *wrecking* our civilization because of lack of stability and integrity of character. Horace Mann more than 100 years ago had pictured how public schools would solve the problem of crime, poverty and ignorance. But Nicholas Murray Butler a year or more ago in unforgettable phrases pictured the lamentable failure of our efforts at building character through education. A few weeks ago Dr. Gillis, of "The Catholic World," pictured most forcefully the tragic situation that has been facing us because of our failure to produce dependable character.

As a motivating force for character, religion probably has no successful rival. Robert Gordon Sproul, President of the University of California, said: "I believe that religion (not sects) is basic to morals, central in our American culture, unique as a dynamic within the individual, able to save us from ourselves and lead us out into nobility. I believe that without religion we are forced to substitute weak conventions for permanent values and abiding standards; that without religion, civilization, with no adequate reinforcement for the great strains that come upon it, must yield inevitably to disintegration and decay. Believing these things I believe also that the University which makes no effort to stimulate in its sons and daughters a sensitiveness to the issues of religion is likely to be a danger rather than a benefit to the state. Certainly it cannot serve its people as fully as it should unless it finds some way, as it has always done, to blend knowledge and culture, the rugged force of character and the spiritual power that give to these life and value. So only may knowledge become wisdom." (*Obligation of the University to the Social Order*, p. 383.)

Glenn Frank, President of the University of Wisconsin, in his "America's Hour of Decision," says, "A civilization which exiles an exalted concept of God from its heart dries up one of the major wellsprings of its power."

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One could multiply these quotations from men in high place in educational circles. But these must suffice. It is my opinion that the church colleges of America who are in any measure true to their professed ideals are making one of their best contributions to social progress if through the dynamic of religion—*especially the religion of that inspiring figure, Jesus Christ*—they inspire men and women to nobility and integrity of life.

A fourth factor in religion is social concern. A few years ago in *Harper's Magazine* that brilliant young Hebrew, Harold Laski, asked "Why don't you young men care?" He said that after some years of teaching at Harvard and Yale he found not one of his students was giving himself to the public life of America while in Great Britain some sixty of his students had done so. In America they usually went out to get a fortune for themselves. That question of Laski's haunts me! Why don't our young men care? No amount of education can assure social progress if young men and women are unmoved by the tragic mal-adjustments and social tragedies that lie all about them. Glenn Frank says science has greatly increased our power of affecting men without increasing our sympathy for men. Social progress will depend in no small measure on our ability to produce men and women who can feel a kinship with all humanity and can *hear the cry* and feel the tug of human need at their heart strings whether that need be in famine-stricken China or at their own door steps. President Frank insists that if existing knowledge were used and tested methods applied we could in a generation produce a population almost wholly free from disease, malevolence, and stupidity. He doubts whether any education that the West may widely adopt will prompt a whole generation to set about the task of revitalizing its civilization by the social application of its best knowledge. "This dynamic," says he, "will be found in my judgment, only in some fresh manifestation of the religious impulse."

In my judgment nothing has ever been discovered that has furnished the perennial, persistent passion and devotion for social service as has religion. Central in the teaching of the Christian religion is the implication that we are our brother's keeper. The emphasis on love of fellowmen and the supreme example of

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vicariousness in the Founder of our religious belief, all tend to produce the type of person illustrated by our foreign missionaries and social service workers at their best. If time permitted it could be shown, I think, that in the great reform movements of the last century, graduates from the church colleges have had a most conspicuous part.

The Church College can and does make one of its best contributions to social progress by inspiring men and women with a sense of social responsibility which is the surest guarantee of devotion to human welfare.



The Place of Religion in the Liberal Arts Colleges*

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NO institution in our civilization, with the possible exception of the Christian Church itself, is better known, or more firmly established than the Liberal Arts College. These colleges had their origin in the Court Schools created by Charles the Great in the eighth century, A. D., and so have back of them a thousand years of history. From the first these colleges have had two or three dominant aims, or objectives, which have remained more or less constant through the centuries. Each college has aimed to give to its students the benefits of a liberal education. They have had as an objective the production of leaders in Church and State. They have placed great emphasis, particularly in previous generations, on religious training. It is this last emphasis, and its value for present day needs, we are discussing in the address today.

THE LIBERAL ARTS COLLEGE HAS A RELIGIOUS BACKGROUND

In trying to discover the place of religion in the liberal arts college, the open-minded student must recognize to begin with that this institution had its inception in a religious background, and was the child of the Christian Church for many centuries. These Court Schools, to which reference was made in an earlier paragraph, were the successors to the catechumen schools operated by the early Christian Church for the instruction of its converts. They developed ultimately into the older European Universities where even yet religion has a basic place in the courses offered to students.

The early American colleges and universities have the same sort of background. Harvard College, our oldest institution of higher learning, was established "to advance learning and per-

* Delivered in connection with the inauguration of President B. G. Gallagher of Talladega College, April 3-4, 1934, and reprinted from the Proceedings by permission.

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petuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministry shall lie in the dust." In the courses of study were religious and theological subjects, as well as those selected primarily for their cultural value. This was typical of the early American colleges. One of the first considerations then for assigning a place to religion in the college is this tradition going back for a thousand years in Europe, and from the beginning of our history here in America. While tradition is not everything, and not to be slavishly followed because of itself, it ought not to be too lightly tossed aside without having a careful and unbiased appraisal of its claim for continued retention.

RELIGION AND LIFE

But it is not enough to stress the traditional place of religion in a college curriculum. It must have a present day value to justify its retention in such a program. There would be no more justification for the continuance of religion in a modern educational program on the basis of tradition, than would be true of other out-moded subjects. Religion must meet the tests of modern needs if it is to continue to have the loyalty of mankind; and it does. Religion is the great stabilizer for that person who has really sensed its value. It helps him to organize the knowledge he has gathered from many sources and develop for himself, and to those who look to him for leadership, a philosophy of life; it becomes for him a moral and spiritual criterion of action. To change the figure, religion serves as a sort of spiritual compass which points unfailingly to God, as the north star of certitude. Listen to the following quotation from Doctor George A. Gordon's great biography, "My Education and Religion":

"There was at length a great religious experience. Because I took serious subjects, I met only the serious men in college; they were all devout, even those of them who believed nothing. I recall an experience in Appleton Chapel that has been central in my life; it came like a flash, it came to stay, it has been a permanent light. One day in Appleton Chapel, weary with work, tired in every nerve, waiting for the service to begin, I asked myself this question: What is it all for, this toil and struggle, living in the heart of intellectual conflict, nothing sure, everything called

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into question, what is the good of it? Then came this thought: Life stands at the center of the world, human life; whatever cleanses that, whatever redeems it from the power of evil, whatever gives it freedom, whatever greatens it and glorifies it, must be true. Religion then appeared to me sovereign insight into life's meaning, insight that generates power to overcome the world, the flesh and the Devil, insight that brings one into humble but happy service in the Kingdom of God, that leads a man to consecrate his being to the improvement of the life of his kind, and that gives him a song in the night and in the light. Life is central and supreme; life is the judge from whom there is no appeal as to what is true, beautiful and good; the verdict of life overrides all other verdicts; what life approves, through its growth, power, joy, becomes our divine gospel; what life condemns, through its waste, weakness and woe, has no right to be except in the synagogue of Satan."

Is it not true that "Life is central and supreme," and, "is the judge from which there is no appeal as to what is true, beautiful, and good?" Any education, therefore, worthy the name must include all those agencies which have a fundamental value for life. When viewed from this angle, religion, particularly the religion of Jesus, must have a central place in any institution that takes as its major enterprise the training of youth for life.

RELIGION AND PRESENT DAY PROBLEMS

To appreciate more definitely what the young college graduate must face when he is ushered out into life, let us note some of our most pressing present-day problems. First, there is our economic situation where millions of men willing to work are denied the opportunity of earning an honest living for themselves and their families. Where the technical advances in the field of science and invention is bringing grave suffering because of the displacement of human labor and the consequent lowering of purchasing power. Where, finally, there is such an inequitable distribution of the resources of Mother Earth that the great masses of mankind have practically nothing while these vast resources are monopolized by the few.

Then there is the problem of international relations where despite the ardent desire for peace of millions of citizens of all

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nations, the governments of these nations continue to develop in wholesale fashion the machinery for war. Added to these are the problems of race-relations in our own country and elsewhere, and those more difficult problems of the human spirit, such as human suffering, human destiny and cosmic relationships generally. All of these problems must be in the purview of any institution that proposes to prepare for the serious business of living. The Liberal Arts College, our best-equipped institution for this purpose, cannot escape its responsibility in this matter.

And now the question arises as to what religion, particularly the religion of Jesus, has to offer as a solvent for these problems. One has but to study ever so casually the life and teachings of Jesus to discover that with Him, as with Doctor Gordon, to whom reference was made in an earlier paragraph, life is the great determinant. It is utterly impossible to understand His compassionate interest in the unfortunates of society except in terms of His own statement about His mission: "I have come that they might have life, and have it more abundantly." It was that emphasis which determined His attitude towards the traditions of His fathers. It was His conviction that human life was more valuable than ancient law that brought Him to His death.

To state it more specifically and concretely, Jesus taught that this is God's world, and that all men are His children. As such all men have a right to share equitably in the resources of God's universe. Every human being has infinite worth and is due every opportunity to make the most of himself. Love and not hate should be the ruling principle in all human relationships. Power and position should be thought of as an opportunity for service rather than a chance to browbeat. These were the dominant principles in the most remarkable life the human race has as yet produced. Nor can these principles be ignored by any institution that lays claim to the lofty ideals set forth by the liberal college.

INCORPORATION OF PRINCIPLES OF JESUS INTO THE COLLEGE CURRICULUM

And now what would happen if the principles of Jesus, as outlined above, should be incorporated into the curriculum of the

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liberal arts college, particularly in those courses that have to do with human relationships. Suppose for example instead of the economic philosophy of Adam Smith on the one hand, with his emphasis on the acquisition motive as the *sine qua non* of economics, or the equally exaggerated emphasis of Karl Marx on the exclusive rights of the proletariat, we could apply the principles of Jesus to our situation.? What difference would it make in the distribution of the material resources of this universe if we thought of them as belonging to all God's children, and that those who happened to be in charge of them for the moment were simply His stewards and were under obligation to see that they are equitably distributed? Suppose the one million students now in the colleges of our country were being taught such doctrines; what difference would it make in our country in the next fifty years? Doubtless the prophet's dream that, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as a rose," would be literally realized. "Sorrow and sighing," as far as economic needs were responsible for them, would surely, "flee away."

Suppose these principles were applied to the teaching of history and international relations. It would mean the end of the glorification of war, and greater emphasis on the arts of peace. The student would be led to see that the whole war system stands condemned in the light of Jesus' law of love. While he would not ignore or attempt to dodge the difficulties in the way of arriving at a world absolutely free from war, the honest student of these principles would soon sense that competitive warfare among the nations is utterly at variance with life's richest purpose for mankind, as well as contrary to the teachings of Jesus.

Then take our baffling race problem here in America, and elsewhere. When one look around the world and notes the number of centers where there is friction due to race, he feels quite keenly the need of some agency that can reach across race lines and develop genuine fellowship among the races and nations of the world. While organized Christianity has apparently not been able to resist the virus of race prejudice, one has only to read the teachings of Jesus and Paul on this subject to note that the religion of Jesus has no place in it for racial hostility. In Jesus'

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story of the good Samaritan, He envisaged a neighborhood where people of all racial and national extractions could find a way to become good neighbors. It seems to me very significant that when the more radical of the present leaders in Germany decided to embark on their bitter anti-Semitic program, they found it necessary to eliminate Jesus and His teachings from their creed. The two did not go together.

Is it not clear that here in this area of racial conflict where millions of human beings live, move, and have their being, is to be found one of the real opportunities of the liberal arts college for giving light and leading. Here the two qualities which were most pronounced in Jesus in His approach to the problems of life, would bear largest fruitage, namely: an open-mindedness to truth; and love for all mankind. That would leave room for the laboratory; for research; for all that the scientific approach has to contribute. But added to these would be the sympathetic interest in; genuine respect for; and understanding appreciation of all people of whatever race and nationality.

THE COLLEGE AND THE RELIGIOUS PROBLEMS OF YOUTH

But whatever the college may do for the social attitudes of its students, it must not, on peril of its own life, ultimately, neglect to provide for their inner religious needs. Mankind's greatest need in these days, as always, is religion—a religion that nerves him for his conflicts, material and spiritual, and enables him to achieve the victory over them. Sabatier was correct. Mankind is incurably religious. One has evidence of it on every hand. Pearl Buck's hero, Wang Lung, in the "Good Earth," is often disgusted with his gods, but he, nevertheless, keeps them around. It is not without significance that America's greatest drama, the "Green Pastures" is a religious play, and its most popular character is the "Lawd Gawd." People, and this includes college students as well as others, are hungry for God, for the living God. They want light on human destiny and the problem of evil in the world. What of the life after death, etc.? All of these problems have supreme value for the human spirit when one comes to the crucial lanes in the life of the world.

In the April issue of Harper's Magazine there is an interesting article illustrative of just this type of spiritual hunger. The sub-

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ject of the article is "After Religion, What?" The author admits that the younger generation has been disillusioned with respect to the social and religious iconoclasm of the years immediately following the World War. Its net result was moral confusion, and of this the present generation of youth is weary. What youth now needs is a positive philosophy; a new order and meaning in their lives. While this writer is still skeptical of organized religion, or what he calls "revealed" religion he realizes that it seemed to give a meaning and purpose to life that he and others like him seem not to have. He writes bravely about "the faith of the human spirit in its own capabilities," and man's ability to find happiness on earth through what he can create for himself by his own courage and determination. In the goals he sets for his life, however, he emphasizes those which all through the years have had a basic place in Christian teaching, and undoubtedly are the result of his Christian environment. It might be well said of him as was said of another young man many centuries ago, "Thou art not far from the kingdom." It might be well to ponder the question as to where the responsibility is for his failure, and that of his generation, to recognize the "True Light, where there is no shadow, nor variableness of turning."

WHAT FORM WILL THIS TEACHING TAKE

And now, what form shall this teaching take? For years the controversy with respect to religion in the college has raged around such questions as compulsory chapel, courses in Bible and religious subjects generally. All of these may have value and frequently do. On the other hand, they may defeat the very aim they have in mind. College students are not apt to be any more responsive to coercive methods of spreading religious propaganda than were Christian and Moslem combatants in an earlier century. Courses in religion ought certainly be offered in the college but on the same basis as mathematics, the natural sciences, and the rest—no more, no less. In the same way a reasonable opportunity ought to be provided by the college for meditation and worship. Every effort ought to be put forth to make it possible for the worshipper to come into vital contact with God. But given the atmosphere, the college has no business to obtrude itself

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on the worshipper's inherent right to seek and find God for himself. This he can not do in an atmosphere of coercion.

But more important than chapel attendance and courses in religion, however ably conducted, there must be religious-minded professors who believe profoundly in the things of the spirit, and who are continually impressing this belief by precept and example, whatever the subject they may happen to be teaching, on the young people who look to them for guidance.

In reply then to the question as to "What is to be the place of Religion in the Liberal Arts College?" I would say that the answer depends on what the college conceives to be its main task. If its chief function is to provide a pleasant social environment for the younger members of the families of our more prosperous people, providing them with opportunity for meeting and knowing other delightful young people, and becoming familiar with the amenities necessary for their social station, then religion need not, indeed can not function very effectively in such an institution.

On the other hand if the college is to be true to its original objectives, namely: giving its students a liberal education; producing leaders for church and state; placing emphasis on the development of character, it will undoubtedly continue to find a place for training in the field of religion. But if it should ever conceive as its main function the training of its young people for the serious business of living fully-rounded lives, religion would come to have a central place in its program; for only religion, at its best, can give meaning and purpose to life.

The Purposes of the Church in a Church-Related College*

I. *The General Purpose*

The general purpose of the Church in a Church-Related College is to help discover and apply truth, and to help develop Christian personality under the best educational standards and procedures.

II. *The Specific Purposes*

1. To furnish college training
 - a. To those who will exercise an intelligent Christian influence whatever their occupation.
 - b. To those who will render special Christian service in the Church, the school, and the community.
 - c. To those who plan to enter the Church's theological seminaries.
2. To present the relationship of Christian principles to our social and economic life.
3. To offer extension courses especially in the Bible, Church History, Christian education, and other subjects directly related to the life of the Church.
4. To conduct research in fields directly related to the Church and her work.

III. *The Means For Achieving These Purposes*

1. *The policy* of the Church college will be positively Christian, in business administration, in academic standards, and in the supervision of student life.
2. *The activities of the students* will correspond to the principles of Christian culture and will be planned to develop Christian personality in the students.
3. *The teachers* will be Christians. Such teachers, having Christian consciousness, Christian convictions, and Christian courage, are essential to the development of Christian personality. Their example and their varied activities, apart from their teaching, will be instruments to that end.
4. *The correlated curriculum*, in the hands of these Christian teachers, will afford the student a comprehensive knowledge of the Bible, an adequate understanding of Christian truth, and right techniques of Christian living.

* As adopted by the Board of Education of the United Lutheran Church in America, January 29, 1936.

The Churches and Higher Education

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IN their attitudes toward higher education the churches are governed by their history, educational policy, and type of denominational organization. They manifest a zeal for the support of colleges according as one or all of these factors have been influential in shaping attitudes.

To determine the comparative interest in higher education on the part of several denominations having relations with liberal arts colleges in the twelve states of the North Central area, the writer undertook a study, the results of which are briefly presented in the paragraphs that follow.

The denominations were limited to those that maintain relations with five or more liberal arts colleges, not including large universities like Northwestern and Chicago. A request was made of the registrars of each of sixty-five typical colleges in the twelve states of the area surveyed for a distribution of their enrolled students according to church affiliation for any years between 1930 and 1934 that seemed to be typical. Forty-seven usable replies were received, distributed among the denominations as follows: Baptist 7, Congregational-Christian 9, Disciples 5, Lutheran (United Church, Augustana Synod, Norwegian Synod) 8, Methodist 9, Presbyterian 9. A total of 23,387 students were distributed by church affiliations as indicated in Table I.

It is obvious that Lutheran and Methodist students attend colleges related to their own churches more zealously than the students of other denominations. Baptists and Presbyterians, holding a similar rank, on the average send only half as many students to their own colleges as do Lutherans and Methodists. That church-related colleges are no longer regarded as sectarian is indicated by the fact that sixty per cent of all students in these colleges have membership in a church other than the one to which

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TABLE I

ENROLLED STUDENTS IN 47 CHURCH-RELATED COLLEGES WHO ARE MEMBERS OF THE SAME CHURCH TO WHICH THE COLLEGE IS RELATED

<i>Denomination</i>	<i>Per cent of same church</i>	<i>Per cent of different church</i>
Lutheran	66.89	33.11
Methodist	56.76	43.24
Baptist	32.20	67.80
Presbyterian	31.40	68.60
Congregational-Christian	26.52	73.48
Disciples	21.50	79.50
Total	39.88	60.12

their college is related. If one omits the more church-minded Lutherans and Methodists from consideration, it is found that in thirty colleges related to four denominations only twenty-seven per cent of the students are enrolled in colleges which are related to their own church.

In view of the demonstrated non-sectarian character of the colleges it is not surprising to find that Methodists and Lutherans lead in the per cent of their young people who are enrolled in all of the forty-seven colleges. Table II indicates the distribution.

It is apparent that in the main those churches that send their students best to their own colleges send them equally well to col-

TABLE II

DENOMINATIONAL DISTRIBUTION OF STUDENTS IN 47 CHURCH-RELATED COLLEGES

<i>Denomination</i>	<i>Per cent</i>
Methodist	24.96
Lutheran	14.58
Presbyterian	13.65
Congregational-Christian	11.27
Baptist	6.56
Disciples	3.96
Others	25.02
Total	100.00

THE CHURCHES AND HIGHER EDUCATION

leges of other denominations. In other words, it appears that certain denominations have built up an interest in higher education as such, without regard to where it may be secured.

It may be feasibly interpreted that economic factors help to shape the distribution given in Table II, that Baptists, for example, cannot afford to send their sons and daughters to private colleges. Instead, they send them to publicly controlled institutions where low tuition rates prevail.

In October, 1931, Dr. Raymond H. Leach published in *CHRISTIAN EDUCATION* the denominational preferences of students enrolled in publicly controlled colleges and universities in the United States. The figures presented by Dr. Leach were treated by the writer in the same way as those in Table II and yield the results given in Table III. The figures of Table II are repeated for purposes of comparison.

TABLE III
DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED
COLLEGES AND UNIVERSITIES AND IN 47 CHURCH-
RELATED COLLEGES

<i>Denomination</i>	<i>Per cent in pub- licly controlled institutions</i>	<i>Per cent in church-related colleges</i>
Methodist	24.66	24.96
Presbyterian	13.83	13.65
Congregational-Christian	10.79	11.27
Lutheran	7.51	14.58
Baptist	5.23	6.56
Disciples	0.65	3.96
Others and no preference	37.33	25.02
Total	100.00	100.00

Lutheran and Disciple students hesitate to enroll in publicly controlled institutions to the same degree as in church-related colleges. Otherwise, the economic factor appears to be without influence. With these two exceptions students go to college without restriction as to type of control.

Up to this point gross totals only have been considered. They do not tell the whole story. Relative church strength in terms

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of the per cent that the membership thirteen years of age and over (1926 U. S. Religious Census) in this area is of the total membership of these six denominations may be related to the per cent of the students enrolled in church related colleges and in publicly controlled institutions to obtain an index of zeal for higher education. In brief, relative size is related to relative achievement as indicated in Table II. In the table presented below an index of 100 signifies normal achievement in enrolling students in college in relation to size of membership.

TABLE IV
INDEX OF ZEAL FOR HIGHER EDUCATION AMONG SIX DENOMINATIONS

<i>Denominations</i>	<i>Total</i>	<i>In church-related colleges</i>	<i>In publicly controlled institutions</i>
Congregational-Christian	142	145	139
Presbyterian	91	91	92
Lutheran	71	93	48
Methodist	68	68	67
Baptist	57	64	49
Disciples	16	27	4

When size of denomination is taken into account, the changed status of the Methodist and Congregational-Christian groups is noticeable. The relatively low index of the Methodist group is in contrast to its achievement when the factor of size is omitted. The Lutheran group has a nearly normal index only when church related colleges are considered.

To test still further how church affiliation is distributed in the case of college graduates already at work or prepared to accept positions when offered, the files of two large nationally known teachers' agencies in Chicago were examined. Application cards numbering 3,613 out of a total of over 10,000, selected by chance, were examined. Table V shows that the church that sends more young people to college possesses a substantial advantage in the form of trained and educated members in local congregations.

To check further the significance of the economic status of the membership of a church in sending young people to college an

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TABLE V
DISTRIBUTION OF TEACHERS AND SCHOOL ADMINISTRATORS
BY CHURCH AFFILIATION

<i>Denomination</i>	<i>Total</i>	<i>All teachers</i>	<i>College teachers</i>	<i>Administrator</i>
Methodist	28.7	27.6	29.9	32.1
Presbyterian	15.2	16.6	14.7	13.2
Congregational-Christian	9.9	9.6	9.1	12.4
Baptist	9.3	8.4	9.4	11.2
Lutheran	6.1	7.0	4.7	5.8
Disciples	4.8	4.8	4.3	4.5
Others and no preference	26.0	27.0	27.9	20.8
Total	100.0	100.0	100.0	100.0

examination was made of the relative ability of the different churches to support their own local and world-wide institutions. From the last U. S. Religious Census the figures given in Table VI were derived.

TABLE VI
PER CAPITA INVESTMENT OF MEMBERS OF SIX DENOMINATIONS, 13 YEARS OF
AGE AND OVER, IN CHURCH BUILDINGS, AND PER CAPITA GIFTS TO
ANNUAL CURRENT EXPENSES AND BENEVOLENCES

<i>Denomination</i>	<i>Church buildings</i>	<i>Per cent</i>	<i>Current expense and benevolence</i>	<i>Per cent</i>
Congregational-Christian	\$213	23.56	\$36	22.50
Presbyterian	198	21.90	35	21.88
Baptist	156	17.26	27	16.88
Methodist	129	14.27	25	15.62
Lutheran	116	12.83	21	13.12
Disciples	92	10.18	16	10.00
Total	904	100.00	160	100.00

By establishing ratios between church strength and per capita investment in church buildings as well as in gifts to current expenses it is possible to derive an index of ability to support benevolent causes such as religious bodies foster. It is probable

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that such an index may not be a purely economic one but a blend that results from various influences at work in each church group. It is true, however, that the cost of sending young people to college must be provided for from sources beyond those required for ordinary subsistence needs in just the same manner as gifts to the church and its work are provided. Both come from the same kind of surplus, although many parents may not regard the higher education of their children as a benevolent act. In the table that follows an index of 100 means that the membership of a denomination as a whole contributes to benevolent work in proportion to its church strength in the group of church denominations included in this study. For purposes of comparison, the index of zeal for higher education derived in Table IV is included and a ratio of the two indices is inserted to facilitate ready comparison.

TABLE VII
INDEX OF ABILITY TO SUPPORT BENEVOLENT CAUSES

<i>Denomination</i>	<i>Index of ability</i>	<i>Index of zeal for higher education</i>	<i>Ratio</i>
Congregational-Christian	297	142	2.14
Baptist	166	57	2.95
Presbyterian	145	91	1.60
Lutheran	83	71	1.17
Disciples	69	16	4.38
Methodist	45	68	.66

The only denomination that is sending its young people to college to a greater degree than its economic ability warrants is the Methodist, having a ratio of the two indices of only .66. Only the Congregational-Christian church exceeds normal expectancy both in ability to send to college and in actual achievement in sending. The contrasts afforded by Table VII emphasizes the previously stated conclusion that some denominations seem to have erected an affirmative attitude on the part of their constituency toward higher education of their youth while others have failed and are failing to do so.

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Still another criterion of economic status may be the degree in which these six denominations have undergirded their colleges by endowment funds. Amounts of endowment reported in the U. S. Office of Education Biennial Survey for 1929-30 were used for this purpose. At this point the depression had not brought its swift changes to the status of endowment funds. It is not contended that the total endowment of the colleges was contributed only by members of the respective churches. It probably is true, however, that gifts of those not obligated by church membership were secured only because of the inherent strength of the institutions. In the following table the index of 100 means that within the group of six denominations, per capita endowment is in proportion to church strength.

TABLE VIII

PER CAPITA ENDOWMENT OF 80 COLLEGES RELATED TO SIX DENOMINATIONS,
AN INDEX OF ABILITY TO SUPPORT HIGHER EDUCATION

<i>Denomination</i>	<i>Amount</i>	<i>Per cent</i>	<i>Index</i>
Congregational-Christian	\$111.32	54.32	701
Presbyterian	39.66	19.37	128
Baptist	19.58	9.55	93
Methodist	15.53	7.48	20
Disciples	9.90	4.83	33
Lutheran	9.15	4.45	29

Are the criteria of economic status in the form of the indices presented above reliable? The nearest approach to such a measure is secured by comparing gifts to current expenses and bevolences with the aggregate personal income of citizens of the states included in this study as provided in the Brookings Institution volume, America's Capacity to Consume, the figures being for the year 1929.

Since church membership is not distributed uniformly over an area so extensive as the north central states and since denominational efficiency decreases as the constituency decreases in density, only the half of the states, six in number, in which each denomination has the greatest constituency are included. In these areas, as a rule, the church-related colleges are located in greatest numbers.

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TABLE IX

PER CAPITA CONTRIBUTION TO PROPERTY AND CHURCH SUPPORT OF SIX DENOMINATIONS IN SIX STATES HAVING GREATEST CONSTITUENCY, COMPARED WITH AVERAGE AGGREGATE PERSONAL INCOME OF ALL CITIZENS IN THOSE STATES

<i>Denomination</i>	<i>Per cent of contribu- tions</i>	<i>Per cent of average personal income</i>
Presbyterian	25.14	13.18
Congregational-Christian	24.71	12.73
Baptist	16.71	12.43
Methodist	15.08	12.43
Disciples	10.60	11.37
Lutheran	7.80	9.64

On the whole the comparisons made above support the accuracy of the criteria of ability already presented. In each case where the index of ability-to-support (Table VII) is substantially above expectancy, notably in the Congregational-Christian, Presbyterian, and Baptist denominations, contributions are also well above the average aggregate personal income of all citizens. Where the index of ability-to-support is substantially below expectancy, contributions are also below the average income of all citizens, notably in the Disciples and Lutheran denominations. These are the only two in which a greater per cent of the constituency resides west of the Mississippi, a region in which, in 1929, on account of the depressed state of agriculture, the average aggregate income of all citizens was only one third of what prevailed in the five states of this group located east of the Mississippi.

The per cent of gifts of Methodists rises above the average income of the people in the six states where Methodists are most numerous only because of outstanding gifts to current expense and benevolence, the Methodist proportion of the total being 17.38 while the investment in church buildings was only 12.78, a figure almost identical with that representing aggregate personal income.

Conclusions may be briefly stated as follows:

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1. The proportion of students of a given denomination enrolled in colleges related to it or to other churches or enrolled in publicly controlled institutions tends to show the degree of interest of that denomination in higher education. Some denominations appear to have a high degree of interest in higher education while others have little, amounting, in effect, to indifference.

2. Excepting Lutherans and Disciples, students attend publicly controlled institutions and colleges of their own and other churches equally well. The factor of cost in selecting the type of college seems not to be influential. It appears that the attitude of a denomination toward higher education is as powerful as any other factor in determining to what extent their youth go to college.

3. When church strength is taken into account the church having the smallest constituency, Congregational-Christian, has the highest index of zeal for higher education. All others fall below normal expectancy when students in college and church strength are related.

4. Teachers and school administrative officers are denominationally distributed in the same manner as students enrolled in college, the Methodists being outstanding in the total number of members occupying these positions.

5. An index of ability to support benevolent causes, higher education being one of them, indicates that each of the six denominations, except the Methodist, has an ability-to-support index considerably above its achievement in doing so.

6. The three denominations that rank highest in ability to support benevolent causes are foremost also in providing endowment for their colleges. It should be noted, however, that interest in higher education does not correlate consistently with ability to support higher education.

7. The criteria of ability to support higher education are in general substantiated by the fact that those denominations having a favorable index of ability-to-support rank well above the average in aggregate personal income of all citizens in those six states in which their members are most numerous while those having an unfavorable index, except the Methodists, rank below the average in aggregate personal income of all citizens.

English Prose Writers and the English Bible*

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THE English Bible has constantly exerted a great influence upon English prose writers. Though this fact is generally accepted by critics of English literature, it is fitting upon the four hundredth anniversary of the printing of the first complete English Bible to examine again the debt which the prose writers owe to it. For, curiously enough, even those who are indifferent to it are unable to use the vehicle of the language in which it was printed, or address a society built upon the foundation of its ideals, without being dependent upon its manner and substance.

For the present purpose it will be sufficient to consider this dependence in three of its manifestations. The Bible permeates our literature in a structural way by its vocabulary and style; in a literary way, by its suggestion of themes, allusions, and quotations; and in a fundamental way, by its relation to the conduct and ideals of the people.

Perhaps its most inescapable influence is that of vocabulary and style. The Bible was in process of translation into English in the sixteenth century, when the language was simple and vigorous. The makers of the Authorized Version of 1611 used the best of these earlier translations, including that of 1535, employing almost entirely native English words. Moreover, they combined these words into idioms and expressions in a manner to produce a style direct and clear, yet rhythmic and dignified. All succeeding versions, while gaining greater accuracy, have kept these original fine qualities.

As the English language took on its permanent form in the seventeenth and eighteenth centuries, the Bible was a household book, and helped establish the vigorous character of the workaday

* Issued by the National Commemoration Committee, Four Hundred Years of the Printed English Bible, and printed by permission.

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speech. Although the translators had labored chiefly to make the Bible intelligible to the ordinary folk, they accomplished vastly more; for they produced not only a popular version, but at the same time a textbook of lucid, beautiful diction, which has always been the touchstone of English style. Consequently, all English writers use the vocabulary of the Bible whether or not they accept its deeper values. Gibbon, indifferent to the religion of the Bible, unconsciously derived the rhythmic flow of his sentences from that source, as surely did Bunyan, for whom the Bible was a primer of English as well as a torch of salvation. Call the long roll of English prose writers, and all must answer to the same source for much that is best in their language and style.

When Francis Bacon turned from producing Latin treatises to writing English essays, he struck at once into the short, crisp, coherent sentences of Bible language, though ornamenting them according to his own ingenuity. Milton, while using classical words and rolling sentences suited to his lofty themes in both poetry and prose, kept the scriptural rhythm, and under deep personal feeling in the sonnet on his blindness, fell back upon the simplicity of the Bible. Sir Thomas Browne, Jeremy Taylor, Izaak Walton, Dryden, Swift, Addison, Johnson, Goldsmith, Defoe, Thackeray, Dickens, Eliot, Ruskin, Arnold, Meredith, Hardy, Galsworthy, Arnold Bennett, and others of the long line employed this vocabulary and style, each with variations within the frame of his own genius.

Let a few of them witness for themselves their indebtedness to the Bible. Milton gave to the Psalms and the Prophets pre-eminence over all literature. Coleridge said "a study of the Bible will keep any man from being vulgar in style." Ruskin, in "*Praeterita*," wrote that his taste was due to learning by heart certain chapters. Macaulay pronounced it a book which shows the whole extent of the beauty and power of the language. Swift called its translators masters of style. Landor affirmed that it reveals more genius and taste than any volume in existence.

Many found themes and subject-matter in the Bible. Although the work of the poets lies outside the province of this brief article, it is worth while to recall that Milton's three chief poems dealt

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with Paradise, lost and regained, and with Samson, blind and enslaved. In his prose, whether Latin, as in the "Christian Doctrine," or English, as in the divorcee tracts and "The Tenure of Kings," he relied upon the Bible for authority as absolutely as lawyers depend upon Blackstone. "Pilgrim's Progress" and "Grace Abounding" were based upon the plan of salvation as Bunyan interpreted it from his study of the New Testament. Jeremy Taylor in "Holy Living" and "Holy Dying," Sir Thomas Browne in "Religio Medici," Dryden in "The Hind and the Panther," Dickens in his Story of the Bible, J. Middleton Murry in "God,"—all used Bible material or parallels, as did Dryden in his "Absalom and Achitophel." Even Isaac Newton wrote discussions of Scripture.

Moreover, these writers employed Bible allusions and quotations to gain dignity and authority. Only a few of the vast range of examples can be given. Shakespeare is considered to be but vaguely interested in the Bible. A recent book by Richmond Noble, however, reveals him frequently and studiously alluding to the Bible, especially in "The Merchant of Venice," to intensify emotional effects. Lamb often quoted Scripture, such as "He is the true taxer that calleth all the world up to be taxed." De Quincey compared Joan of Arc to David. Even Eliot and Hardy used many Bible allusions.

But, in addition to its stylistic and literary ascendancy, the Bible exerts an influence much more significant. This fundamental influence results from the inevitable interrelation of literature and life. Literature is not merely writing, but a reflection of the thought and customs of its time. In a sense, it is all history, often conveying information which historical treatises are unable to give. A story laid in a remote time or place emphasizes this fact. Scott's "Talisman" makes us appreciate the times and conditions of the Crusades and the temper and force of Mohammedanism. Melville's "Typee" is a revelation of pagan customs on the isle of Bali. In the same way, literature depicting English life through the centuries reflects the religion of each period and the changing attitude toward the Bible, whose influence, though constant, has had varying effects.

WRITERS AND THE ENGLISH BIBLE

The English Bible, put into the hands of the people, led in the sixteenth century to the Puritan revolution, which is responsible for much that is best in English as well as American life. The prose of that century and the next is tinged with deep religious emotion, and often with terror, because of the strife in church and state brought about by the stress upon sin and hell on the one hand, and salvation and heaven on the other. Burton, Hooker, Milton, and Bunyan, all show this deep feeling.

As a reaction, in the eighteenth century Englishmen feared religious enthusiasm and sought rather to set up common-sense ideals of conduct. Butler attacked the Puritan interpretation of the Bible as sanctimonious and intolerant. Swift, Addison, and Steele endeavored to better society in a practical rather than a religious way. Addison urged Sabbath observance, not as a Puritan necessity for salvation, but as a means to right thoughts and decent manners. Johnson, in all he wrote, aimed to promote a reasonable piety. He used the Bible for this end. Gibbon so reacted against religious excess as to give a cold, critical discussion of early Christianity in his famous history. Defoe made all his wicked characters repent. Even "Robinson Crusoe" is full of moral reflections.

As the nineteenth century advanced, the rapid development of machinery and commerce brought about an absorption in material things for some and unemployment for others. People became materialistic and superficial. Nearly every writer of this period raised his voice in protest and warning, or strove to promote social justice. Carlyle, like a Hebrew prophet, cried out against worshipping the steam engine while forgetting the God of the Bible. Ruskin preached the same doctrine and spent time and money to help the oppressed. Arnold, breaking with dogma, still admired the Bible and pleaded for a more liberal attitude toward it.

The novelists were likewise preachers. Maria Edgeworth and Jane Austen presented life as they saw it; self-centered and concerned with social duties rather than with human needs. Dickens attacked definite social evils. Thackeray displayed the sorrows resulting from sin, weakness, and stupidity. George Eliot, while

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professedly an agnostic, animated her noblest characters with Christian faith. Meredith showed up evildoers as ridiculous.

The nineteenth century has now blended with the twentieth. The peoples of the earth are struggling with the hideous aftermath of a world war and with unemployment. Two great governments have rejected the Bible. But, in the English-speaking countries, the sacred book is still shaping both civilization and literature. If history repeats itself, the ideals of the Bible will prevail; for, as Drinkwater says, "The surface of our common culture is littered with transient enthusiasms, vulgar emotions and moral wreckage, but below strong currents move steadily; and, in a large measure, these currents flow from the Bible, which now for four centuries has been the ultimate source of the Anglo-Saxon culture."



Christian Preaching

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To speak that we know and testify that we have seen, to speak it lovingly, to testify it boldly, never seeking to raise doubts, ever aiming to kindle faith and hope;

To be receptive in the study, an empty vessel sanctified and waiting to be filled from the ever-open fountain, then in the pulpit to aim to take of this fullness and shew it unto others;

Not primarily to proclaim a doctrine but rather to tell a story, to tell how it has affected our own lives;

To have as the heart's desire the longing to give our people a taste of some precious blessing that we have found ourselves in the secret place;

Never to be trifling or self-advertising, ever to be tremendously in earnest and when possible at all, self-effacing;

To bathe in the Book till it enters into the very texture of our speech.

To love men, to be moved with a great pity at their presence, to see not merely a sea of faces, but rather a company of spirits, to compel their ears, to touch their consciences;

Never to allow ourselves to be turned aside to wrangle, negation or debate, to avoid technicalities and trivial things, to magnify the certainties and things of vital moment;

To lift up Jesus to the eyes of men, to proclaim His love, His forgiveness, His cleansing power, His joy, His hope, His glory;

Thus to create in our listeners a hunger for holy living by backing up a great message with a great, noble, loving life.

The Value of Clinical Training in the Ministry*

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NO one whose experience in the full-time ministry scarcely exceeds three years can be regarded as anything more than a novice in the application of clinical training in religious work. My only clinical training, furthermore, was during the early history of the movement, at the Worcester State Hospital. I am conscious nevertheless of having been greatly helped by my hospital experience, and am glad for the opportunity to mention the four main ways in which the training has been of greatest value to me.

First, the experience gave me a sense of the seriousness and complexity of human life, a more vital concern for persons, and a broader human sympathy. The awareness, gained at the Worcester State Hospital, of the conflicts confronting people and the disintegration which may result from them has made it forever impossible for me to treat lightly any human individual. In all of us, in greater or less degree, are contradictory tendencies which strive for mastery and which make the attainment of a worthy life anything but an easy task. It was a keen observer of the human mind who wrote:

Within my earthly temple there's a crowd;
There's one of us that's humble, one that's proud.
There's one in eager search for earthly pelf,
And one who loves his neighbor as himself.
There's one who's broken-hearted for his sins,
And one who, unrepentant, sits and grins.

In a mental hospital, which happened to be the sort of institution in which I received my training, one sees in their extreme

* Presented at the Sixth Annual Conference of the Council for the Clinical Training of Theological Students, Inc., Christian Association Building of the University of Pennsylvania, Philadelphia, Pa., September 19, 1935.

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form the results of failure to find a truly satisfactory solution of such conflicts. No sensitive person, having observed at first hand the tragedy of such results, can fail to have a deeper sympathy with all struggling human beings.

Secondly, clinical training gave me a more basic understanding of human nature and mental processes. I discovered that "abnormal" conduct as found in hospitals is not different in kind from "normal" conduct outside. Observation of the various ways in which hospital patients meet situations has been of great value in helping me to understand the actions of many people whom I have known in parish work. For example, one important root of much mental disorder is an unwillingness to face reality, involving repression and rationalization. Likewise, unwillingness to face squarely unpleasant facts is one of the most marked characteristics of many of the folk one meets in normal life. Instead of admitting our shortcomings and failures with their true explanation, most of us find it easy to shift the blame and build up an elaborate explanation which makes us feel better but which is quite out of accord with the actual facts.

Sometimes this trait appears in exaggerated ideas of one's own importance and worth. Several years ago a young man whom I shall call John Ralston began attending the church which I was serving. Well dressed, he presented the appearance of a perfect gentleman. He was genial and friendly, and seemed to take special pains to become well acquainted with the ministers. On two occasions he borrowed money, each time offering security which made a small loan safe; both times the money was returned as promised. Soon, however, a certain shiftiness of countenance, coupled with other factors, led me to become suspicious. Ralston told of holding an important position with a major political party, which brought him into close contact with a national leader of the party, who sent his salary checks semi-monthly. His particular work centered in coordinating state legislation with the national policies of the party. He spoke knowingly of various bills, and professed to be working particularly on old-age pension legislation. He mentioned by their first names leaders who were his intimate friends, and told nonchalantly of his membership in an exclusive social club. His wife was Roman Catholic, as were

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her parents who lived with them, and all opposed his coming to a Protestant church. He admitted that he lived in an undesirable neighborhood, but insisted that he would long since have bought a house elsewhere were it not for the opposition of his wife and her parents to any change. He also pointed out that the need for supporting all of them retarded his progress considerably.

When Ralston again applied for loans, both from the church and from an individual member, I knew it was time to check his story. An interview with his wife disclosed that he had been unemployed for two years! During that time he had been supported almost entirely by the parents, with whom the Ralstons live—rather than *vice versa*. His wife said she had been greatly worried by the way her husband had been acting; for several times he had got into difficulties involving court proceedings, from which it had been hard to extricate him. Inquiry at party headquarters disclosed that he was known there, but had no official connection with the party and had a very unsavory reputation. When I confronted him with the obvious contradiction between these facts and his account, he confessed that his work had not been with the party as such, but as a lobbyist for several business firms who were interested in certain kinds of legislation (I had no opportunity to learn how true this was). He protested, however, that there wasn't much difference between the two kinds of work. He seemed genuinely sorry that he had misled me, but beyond this betrayed little sense of guilt, and rather seemed hurt that I had not continued to believe him.

Confronted by the terrifying reality of genuine personal failure combined with a hostile world which gave him no opportunity to earn his living, John Ralston convinced himself that he was really an important person after all. In all probability he really believed the fanciful tales he told of his own contacts and accomplishments. His beliefs are essentially the same as many of the delusions of grandeur characteristic of hospital patients, though so far he has succeeded in remaining outside an institution. The tragic thing is that I was able to do, I fear, almost nothing for him. The dream world he has built up for himself is so much more pleasant than the real one, and he has been living in it so

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long that a genuine cure would be possible, if at all, only through concentrated effort over a long period of time on the part of a person thoroughly trained in treating mental maladjustments. I did my best to help him to see and to lead him to face the actual facts, offered him my own continued friendship and help, assured him of the forgiving love and availability of God, and invited him to continue attendance at our church services. He came in about a week later to say that he was getting along better with his wife, but I have not seen him since. Sheer lack of time has prevented my seeking him out.

Another type of flight from reality involves the simple repression of unpleasant ideas. This device is resorted to by many people in ordinary conversation. I recall one woman who solemnly gave as the reason why she had not been attending church that since her mother's death the hymns sung at church stirred up too many sad memories. Shortly afterwards I learned that she had not attended the church services for a long time before her mother's death! Discussions of such touchy questions as the race problem, notably in the South, afford particularly good illustrations of such rationalization. Negroes must be kept strictly "in their place" for such reasons as the following: they are greatly inferior in capacity to whites, being essentially still savages; if transported to an island out of contact with white civilization they would be eating each other in twenty years; Negroes take a mile if given an inch; finally, any granting of privileges would ultimately mean wholesale intermarriage. Yet in almost every instance where such arguments are given it is perfectly obvious that the real ground for the views held is nothing more than prejudice.

The Bible offers many instances of this kind of rationalization. One thinks immediately of those persons who, unwilling to pay the price of following Christ, invented excuses to justify their refusal. "Lord, suffer me first to go and bury my father." "Let me first go bid them farewell who are at my house." One recalls also Caiaphas; unwilling to face squarely the awful implications of what he was doing, he salved his conscience by a perfect rationalization: "It is expedient that one man should die for the people, and that the whole nation perish not." In the last analy-

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sis, however, I have found it unnecessary to go either to the Bible or to the experience of others for examples of this type of human response. Such examples are all too plentiful in my own mental processes.

I had better add one word of caution. I would not for a moment be interpreted as implying that sin is not real. By no means all low forms of conduct are the result of unconscious processes. The difference between involuntary rationalization and conscious, rational choice is often hard to find, but there is a difference. It is my conviction that nothing in modern scientific study has overthrown the reality of ethical responsibility. There is still such a thing as moral wrong, and it needs to be called by its right name. A frank recognition of the reality of sin, coupled with an equal appreciation of the availability of forgiveness, will not only serve the interests of truth but also contribute to mental health.

The third major respect in which clinical training has been of value in my ministry is that it has taught me how better to help people to face their problems. A student who is taking clinical training soon learns, for example, that simple friendliness will often actually help a patient when all other methods seem to fail. The same is true in the pastorate. Many people with whom the minister deals are desperately in need of a sympathetic ear and a friendly word. Although friendliness and respect for others are not therapy in the strict sense, they do undoubtedly help persons on the verge of an upset to maintain their balance, and they may avail to prevent further deterioration in minds already disordered.

One man with whom I have been in contact for about two years has several times been on the verge of collapse. A significant influence in the prevention of that collapse has been the simple fact that the minister could be depended on to share each critical situation with him. I have done little more than listen to his rambling monotonous tales of hardship and persecution, make a few suggestions as to alternative courses of action when he finds himself unable to think clearly, and let him know always that I believe in him. But this little has helped. His world is not actually so hostile as he believes it to be, but it is almost coldly

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indifferent to the efforts of one who has put up a courageous fight against adversity. Naturally he has been grateful for one friendship. A world in which there is one friend may be very different from a world in which there is none. The clergyman sometimes has the privilege of giving a struggling soul the benefit of that difference.

A closely related instance concerns an eighteen-year-old girl who was in attendance at an institute for young people. Each year the climax of the institute is reached at a campfire service at the close of the week, at which time the delegates are definitely challenged to dedicate their lives to following Christ and asked to symbolize their decision by walking to the edge of the fire. On this occasion a considerable number of persons responded. The appeal made was in no sense over-emotional; it was, rather, an extremely balanced call to intelligent action. After the service, however, Margaret was found in her room sobbing violently; for an hour nothing could stop her. She was carried away in self-condemnation because she felt she had not had the courage to do what several of her friends had done, and more basically because she was convinced that her hesitation was due to some genuine wrongdoing on her part. On speaking with her I discovered a deeply grounded belief, probably instilled in her by an extremely conservative grandmother, that all sincere people in becoming Christian experienced a sudden, cataclysmic change of heart called conversion. She had not had such an experience; therefore, she concluded, she must be exceedingly sinful. My approach was, of course, to point out in various ways and with the help of illustrations that, just as there are different kinds of personalities so are there different ways of gaining a consciousness of God and of dedicating one's life to the doing of his will. She needed to see that some people are psychologically incapable of attaining a profoundly moving emotional experience which carries all before it, but that their commitment to Christian living may be at least as real and significant. Happily, Margaret not only saw this, but also came to realize that she actually desired with all her heart to live in accord with Christian ideals. She attained this realization only after several conversations and another day and evening of mental turmoil, but she did attain it.

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Prayer played a very definite part. As a result, two days after the campfire she made quietly and unostentatiously the same decision which her friends had made. When she wrote later expressing gratitude, I was interested in one thing which seemed to impress her especially: "I can never thank you enough for not laughing at those funny ideas I had that would persist above all that any one would say."

Finally, my clinical training taught me the close relation between religion and medicine, including psychiatry. Out of it, for example, new light has been shed on the interpretation of perplexing accounts in the Bible itself. It enabled me to gain a new understanding of the experiences of characters like Ezekiel and Paul. It gave me a more profound appreciation of Jesus, both of his own achievement of an ideal personal life and of his insight into the cure of personality disorders. The clinical experience revealed to me the great extent to which religion and medicine can help each other. Often religious difficulties, such as the sense of sin and guilt, play a large part in mental disorders; likewise, religion is frequently a significant influence in the maintenance or restoration of mental balance and harmony. I am convinced that in the last analysis the aims of medicine and religion are closely akin. Medicine, especially psychiatry, seeks to harmonize and integrate life; religion, to enrich life and make it full and abundant by bringing it into fellowship with the divine Creator and Conserver of all life and value. They differ in that religion adds a metaphysical reference, a relation to the real God which medicine as such lacks, but their goals for the mental life of the individual are very similar. They are indispensable to each other. Religious problems are much more readily cleared up through a knowledge, on the part of the minister, of how the mind functions. Likewise psychological difficulties, which spring mainly from "a faulty adjustment to life and reality," can be more successfully treated with the help of that which alone offers a perfect adjustment—religion. Nothing is quite so harmonizing and organizing as the service of God and man and a devotion of one's self to the cause which more than all others is greater than self—the Kingdom of God.

The Place of Evangelism in Seminaries

GOULD WICKEY

AN inquiry came to my desk regarding the place of evangelism in the curriculum and life of the seminaries. Some communications from seminaries submitted in connection with the inquiry seemed to indicate that evangelism, as a definite problem in the work of the minister, did not have the place in the seminaries which it merited. In fact, the church officials making the inquiry expressed their concern "about the obvious inadequacy of particular instruction on evangelism. The helplessness of most of our ministers in teaching the art of witnessing and evangelizing declares their own incompetence."

The question was of sufficient importance to justify an investigation. Assuming that a theological seminary is an institution which has as one of its objects "the provision of special courses for the training of students for the ministry" (*The Education of American Ministers*, Vol. I, p. 74), 55 of the 224 such schools in the United States and Canada were selected for the purpose of obtaining information on this problem. From each of these 55 data have been received. Church groups to the number of 20 are represented but only 9 denominations. A few of the seminaries may be considered undenominational. Of these 55 schools, 40 would probably rank as the first 40 of the more than 200 seminaries in this country. Seminaries of minor rank, to the extent of 15, were selected in order to give various church groups representation and also to ascertain whether the standing of the institution made a difference in the consideration given to the problem of evangelism.

A letter was sent to the seminaries asking the following questions:

1. Does your seminary have a course or courses on Evangelism? If so, what are the names? Amount of time allowed?

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2. If you do not have any such courses, in what courses is the subject specifically treated?

The purpose of this article is to present the results of the investigation, to record some attitudes expressed in the correspondence, and to suggest some basic principles.

I. THE FINDINGS OF THE INVESTIGATION

Of the 55 seminaries studied, less than half, 26, appear to offer a definite course on evangelism. The course averages 34 hours, the minimum number of hours being 15 and the maximum 64. It is generally an elective subject. In only 4 institutions does it appear that a course in evangelism is required for graduation. One outstanding seminary does not require evangelism of all students for graduation, but offers an excellent course which is part of a certain vocational group requirement. Probably a similar situation exists in other institutions.

Where a definite course is offered it appears under 15 different titles. These titles with the frequency mentioned are as follows: Evangelism (7), Personal Evangelism (4), Pastoral Evangelism (2), Work with Individuals (2), Evangelistics (2), Evangelistic Preaching (2), Home Missions and Evangelism (2), Creative Evangelism (1), Modern Evangelism (1), Case Evangelism (1), Stewardship and Evangelism (1), Worship and Evangelism (1), Education and Evangelism (1), Growing an Evangelistic Church (1), and The Principles and Methods of Evangelism (1).

It must not be assumed, however, that an institution's interest in evangelism is revealed by the number of hours of instruction in a definite course. Most seminaries give considerable attention to the subject in the various courses. It is stressed especially in Practical Theology, Religious Education, Missions, Pastoral Theology, Church Administration, Psychology of Religion, Homiletics, Catechetics, Public Worship, and Pastoral Care.

One seminary which has a definite course in evangelism believes it should be emphasized in other courses also. Two paragraphs from a letter of the Dean of a prominent seminary illustrates this point. After speaking of a course which includes public evangelism as well as the more private and personal approach he says:

"Other courses in which various aspects of evangelism are directly dealt with are: psychology of religion, seminar in the [384]

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psychology of religion, ethical ideals of American Christianity, systematic theology, the art of preaching, sermon making, the minister's message, practice in preaching, church administration, care of the parish, town and country church methods, theory of religious education, young people's problems and programs, denominational and interchurch agencies, special problem seminar on religion on higher education.

"The amount to which the subject is specifically treated in each of these courses will vary, of course. In my own course in the theory of religious education I devote from two to three weeks to a discussion of the relations of religious education and evangelism. In the course in the psychology of religion, which I have taught until this year, a general average of four to six weeks has been given to topics of sin, conversion, revivalism, and the psychology of evangelism. I can not speak for the other courses as definitely as for my own, but I know that all those that I have listed take account of evangelism in the fields they cover."

II. SOME ATTITUDES OF THE SEMINARIES

1. *An apparent indifference to their full responsibility in this field.* One seminary writes:

"We have no course as such in evangelism. From time to time a representative from the headquarters of the church comes to . . . and gives a series of talks on the subject. . . . Whatever the students get is secured indirectly in our devotional meetings and in our biblical and historical classroom work."

Another seminary attempts some guidance in this matter but blames the pastors for lack of the proper spirit:

"While the seminary may give some guidance as to the technique of evangelism, it cannot provide the spirit and the passion for souls which are indispensable. Unfortunately, it is my impression, based on long observation, that too many ministers are simply professional preachers and pastors. The low ebb of a spirit of abandonment in the ministry is reflected in an indifferent laity; the growing desert in the Church can be reconquered for the vineyard only by men in whom burn the holy passion."

One president says:

"Evangelism is listed as an elective for seniors. . . . However—frankly—the course has never been given. Reason: students did not matriculate for the course."

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The question may well be raised whether any seminary which is indifferent to its full responsibility in this realm is fulfilling the purpose of its founders. The public would have no patience with a medical school which did not develop in the students a knowledge and appreciation of *materia medica*, nor with a law school whose graduates rebel against law and do not respect precedent. In other words, we expect a theological seminary to develop, and not to dampen, the evangelistic zeal and enthusiasm of theological students. If the ministry lacks the "holy passion," perhaps the seminary needs to examine itself.

2. *A belief that evangelism concerns all departments of a seminary, and not only one course.* For example, one seminary writes:

"We do not have a specific course on evangelism but the philosophy and problems involved are definitely in mind in all our departments and are specifically treated in 8 courses by 5 different members of our faculty. We have thought this a better way than by the use of a specific course."

Another seminary writes:

"Evangelism is as much a matter of atmosphere as curriculum. Our faculty in both formal and informal ways, in and out of the Oxford Group Movement, inspire students to win men to Christ. . . . At present we have no specific courses in evangelism as such, yet in various departments evangelism is stressed. For example, in my prescribed course for Middlers, called Pastoral Theology or Church Organization, I give a large section to 'Building Up the Church.' Here we emphasize the importance of evangelism, and discuss the various methods used, including lay and pastoral evangelism, mass evangelism, all the year round evangelism, preaching missions, etc."

3. *An attempt to meet the seminary's responsibility by definite courses.* The fact that about half of the seminaries studied do offer courses in this subject and at the same time emphasize the subject in other courses, is evidence that they recognize the need for a systematic study of evangelism. This investigation has already caused one seminary which has been giving considerable emphasis to evangelism in various courses to formulate plans for a specific course. The Dean of this institution writes: "Your

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letter of inquiry has quickened the interest which both President . . . and I have in this matter, and already we are forming plans for bringing to a focus in one specific course the various seminary approaches to the subject."

The rank of the institution does not guarantee the offering of a course in the subject. Further, a seminary may be related to a church group which has been characterized by revival movements and yet have no organized courses in evangelism. Lack of financial means can hardly justify a theological seminary in failing to give adequate emphasis to a subject vital in the effective development of the Church and the expansion of Christianity.

Why is this subject not required for graduation?

III. A PHILOSOPHY OF EVANGELISM

1. *Christianity is a revealed religion and requires witnesses.* The place of evangelism in the curriculum in the seminary will be determined to a large degree by the conception of the nature of Christianity. Christianity is a challenge to love that which is not loved, to live a changed life, to be born again. "Go and tell John the things which ye hear and see," Jesus said. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them." Christ revealed to his followers new truths and called upon them to bear the tidings to others.

2. *Evangelism is "the direct and urgent endeavor to lead a soul to personal decision for Christ."* This definition given by Bishop Edwin H. Hughes in his Episcopal address delivered at the General Conference of the Methodist Episcopal Church in Columbus, Ohio, May 2, warns us against insisting "on training the soldier ere he is recruited, or educating the scholar ere he is matriculated." Undoubtedly there are theological professors who would differ with this sharp and decisive aim of evangelism. Nevertheless it may be true that the fires of evangelism are smoldering because of the failure to see where the way of the Christian begins. An appeal must be made to the will of man. "Trust and obey," doing God's will, is the best way to know His will.

To interpret evangelism in this manner is not to deny its place in the field of religious education. The question is not evangelism

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or education, but rather evangelism *and* education. To the writer this "and" should indicate an organic relation. No objection is raised to those who would use either term alone, provided the fundamental principles of both are included in either.

3. *The spirit of evangelism should penetrate the whole seminary.* If seminaries are institutions preparing men for the ministry of the Gospel, there is no question of the truth of this proposition. In this case, every graduate should be well informed of basic principles. I agree with the Dean who wrote: "There would not seem to be much point in teaching a theological course which did not lead toward evangelism."

One seminary reveals to what extent the spirit of evangelism has penetrated the whole seminary in the following statement:

"We have endeavored to report at our commencement season a total sum showing the total number of persons brought into the church membership during the academic year under the leadership of students enrolled in the school. We have sought to distinguish these accessions in two groups: first, those who have united with any church upon the profession of their faith, and second, those who have taken membership by transfer. Obviously these numbers have varied greatly from year to year. I think there has not been for a long time, in any one such report, less than one hundred who have come into the church membership upon profession of faith."

This seminary has a definite course of instruction in the methods of evangelistic leadership, gives much attention to the evangelistic element in Homiletics, and has a special course in "Pastoral Counseling," the purpose of which is "to train the young minister in the work of evangelization, the deepening of spiritual responses, and the removal of psychological complexities which a competent pastor continually encounters."

4. *Effective evangelism requires an understanding of principles and methods.* Many pastors acknowledge their weakness and even ignorance in this field. One minister speaking to the writer declared in his first pastorate he would have given one dollar to have some one else ring the door bell and start the conversation. Laymen in commenting on the efficiency of young ministers refer to their weakness in preaching and in personal work. Theological students rejoice in the experiences of the "interne year" because of the insight into methods in this field which they obtain.

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Doctors know what to do when facing different cases. Does the minister know what to do under varying conditions? No argument is necessary to show that ministers should know procedures as they enter unchurched homes, go behind prison walls, enter the sanatorium, and visit the reformatory. The problem is not solved by a simple, "Come to Jesus." It takes more knowledge and courage to speak to the individual than to address an audience of one thousand, who receive and generally forget. The same minister may be eloquent before a congregation but dumb before an individual. Where is the minister who has not experienced this dumbness?

5. *It is desirable that these principles and methods be gathered together in a definite course.* What is everybody's business is generally nobody's business. Teachers of Church History, of Hebrew, of Greek, and of Dogmatics, however capable, cannot be expected to discuss in any comprehensive and thorough manner the subject of evangelism upon which one of their courses may happen to touch. These teachers may give valuable information and suggestions but there is no guarantee that the whole subject will be adequately treated.

What such a course will contain will be determined to some degree by the amount of time allotted. Offering one course for fifteen hours and admitting its inadequacy "to the importance of the service it sets forth," one seminary reports:

"Our effort is to define evangelism, to set forth the evangelism of Jesus and St. Paul, to study the evangelistic movements of the Church and to evaluate them. We seek to set forth a working evangelistic program of the Church which is continuous and which engages the pastor and the layman. The individual work with individuals is stressed with emphasis on some salesmanship principles. Two periods are given to the demonstration of individual work with individuals and the criticism of the effort by the students of the class."

Another seminary which offers a course in the "Principles and Methods of Evangelism" for 44 hours describes it as:

"An attempt to define for modern needs and situations adequate motivations and effective methods. An analysis of the issues raised by the Gospel in our contemporary world, the technique of leading men and women to decision and commitment to the Christian way."

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Assuming that the course runs for a semester and three periods per week, I would suggest the following, in outline, as desirable contents :

- a—A sketch of evangelism during New Testament times and the history of the Church.
- b—The types and forms of evangelism.
- c—A review of the Christian message.
- d—A study of human nature: man.
- e—A description of proper motives.
- f—A study of effective methods.
- g—An application to concrete cases.

If the instructor is satisfied with the knowledge of the members of the class on sections "e" and "d," they could be omitted. Such a course should include the principles and techniques of psychiatry. Christianity has more than psychiatry offers, but the minister dare not be ignorant of what psychiatry teaches.

These times challenge the seminaries to make the ministers more effective in the work of evangelism. According to the figures of Dr. E. P. Alldredge of the Southern Baptist Convention :

"The world is growing heathen at the rate of 6,000,000 yearly! For, while the total nominal Christians in the world, including all denominations of all faiths and all races, made a net gain of 200,000,000 from 1890 to 1935, the unreached, unchurched heathen population of the world made a net gain of 470,000,000 during this same period! So that in 1935 the world was actually 270,000,000 more heathen and less Christian than it was in 1890—and was growing still more heathen at the rate of 6,000,000 a year!"

To these figures add the picture of the anti-Christian international and interracial relations, the money-mad makers of war, the cutthroat competition in business and industry, the rampage of crime and lawlessness, and the paganism of cultured society. Then, one is compelled to cry out, "Watchman, what of the night?"

The night will disappear and the dayspring from on high will fill the hearts of men when Christians, and especially the ministers of the Good News, are fired with the "holy passion" and people are brought to know Him whom to know aright is life eternal.

The Sword and the Golden Rule*

PHILIP H. HUDSON

Hang our reproach on the wall—
Clean up the sabers and all—
Lest we pollute with much hate,
Make inventory of state.
Using the war as a tool!
Take off the mask from the fool!
Balance the sword and the golden rule.

Blending much dross with the gold,
Into the honor we mold—
Rude is the scourge in the sky
Staining the years that pass by;
Using the war as a tool!
Take off the mask from the fool!
Balance the sword and the golden rule.

Firm in the trench, heroes all,
Staunching the grief with the call;
Pride, that is hate, in the deed,
Drunk with the gall in the mead—
Using the war as a tool!
Take off the mask from the fool!
Balance the sword and the golden rule.

Soldiers despairing and dead
Flanked by the dawn and the dread—
Wait in the stench where they dwell
Cursing the screech of the shell—
Working the war as a tool!
We are the mask and the fool!
Balance the sword and the golden rule.

* Printed by permission of author and publishers from "Earth and Sky,"
by Philip Hudson, Vol. 138, *Contemporary Poets of Dorrance*, Philadelphia.

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Biting our lips to adore
Things that God knows we abhor ;
Stamping our occident life
Seared in the furnace of strife ;
Using the war as a tool !
Take off the mask from the fool !
Balance the sword and the golden rule.

Mountains of culture and wealth
Contaminate channels of health,
When courting prince of the flame
Clad in a uniformed name—
Using the war as a tool !
Take off the mask from the fool !
Balance the sword and the golden rule.

Forging our destiny chain,
Wasting our brawn and our brain ;
Learning from grief's bitter smart
Life is a treasure of heart.
Using the war as a tool,
We are the mask and the fool !
Balance the sword with the golden rule.

What Is The Work of The University Pastor?

THE LATE REV. C. J. POPE

Formerly Baptist University Pastor, University of Nebraska

THIS question can be answered succinctly as follows: To become acquainted with the students as soon as they arrive at the university; to help them find rooms and employment; to inform them about the location and services of the churches; to induce them to enroll in Bible and mission classes; to introduce them to each other and to the members of the churches, and endeavor to make them feel at home; to provide for their social life by encouraging social functions for the students in the churches and in homes; to teach classes in Bible and mission studies; to establish close personal relations with them so that they will regard him as their pastor and friend; to help them in their intellectual difficulties, religious doubts, and trying Christain experiences; to minister to them in sickness; to stimulate them to their best endeavor in their university work; to advise them, when undecided, relative to vocations; to bring to them the claims of Christ in their lives; to keep them in intelligent touch with the work and enterprises of the denomination; to cultivate in them a spirit of service, and to stimulate them to use their native and acquired ability in useful ways for the world's betterment; to discover in them capacity for the work of the ministry and of missions, and find recruits for these vocations; to cooperate with other Christian agencies and forces in creating a better religious environment in the university. This is a varied and important ministry and clearly outlines the scope of the university pastor's work.

Portrait of Men Students

ROLLO R. MAY*

Director of Men Students at Peoples Church, and Student Y. M. C. A.
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PART II. ATTITUDES OF MEN STUDENTS TOWARD RELIGION

We who work on campuses in the religious field must know the religious backgrounds and attitudes of our students, else much of our seed will fall on barren ground. Our religious education should be directed on the basis of objective answers to such questions as, do these students come from church-going families? Are they liberal or conservative in their religious views? To what extent are they now engaged in a reaction against the religion of their upbringing? To such important questions this survey sought definite answers.

An amazingly large proportion of our men students, 70.5%, report that both parents belong to some church. Fifteen per cent have one parent belonging to church, and 15% neither. Exactly half of the students said both parents attended church regularly; 17% have one parent attending regularly.¹ In 21% of the families both parents attend occasionally, and in 10% one parent does. Three and a half per cent of the parents attend rarely. Eleven per cent of the students report that one parent never goes to church, and 6.5% that neither parent does.

Again a large proportion of the men students, 68.5%, were themselves members of a church before coming to college. The same percentage, 68.5%, attended church regularly at some sizable period, usually the last couple of years before coming to college. Twenty-two and a half per cent attended church occasionally, 2% rarely, and 7% never.

Concerning Sunday School, 82% said they attended regularly at some period (at least two years) when young, over half continuing till the time of college. Eleven per cent attended Sunday School occasionally and 7% never. Almost half of our men students at some time regularly attended the young people's

* Continued from April issue.

¹ "Regularly" is defined as at least 3 Sundays out of 4; "occasionally" as one or two Sundays out of 4; "rarely" from once a year to once a month.

PORTRAIT OF MEN STUDENTS

society in their church—Baptist Young People's Union, Epworth League, Luther League, etc.

Now that they are in college, how much do these men students attend church? Thirty-seven per cent attend regularly, 23.5% occasionally, 7% rarely, and 32.5% never. Over half of the students who attend go to Peoples Church, a Protestant interdenominational institution which adjoins the campus and is, for practical purposes, a college church. The Lutherans and Catholics, of course, go down town to their own churches.

Does the college experience tend to diminish the students' frequency of attendance at church? Not nearly as much as is often assumed. Fifty-two and a half per cent of the men reported that they attended church at the time of the interview as much as when they first entered college. Fourteen and a half per cent attend church more, and 33% less than on first enrolling in college. In other words, if the student breaks his connection with the church, he is most apt to do so on arriving at college, when he is first free of direct parental compulsion. Though one student out of three goes to church less as his college career progresses, one out of seven attends more frequently.

I was discourteous enough to push the question to the non-churchgoers as to their reasons for not attending church. One-third said simply and candidly that the attraction of the Sunday morning snooze was too great. What a human creature, after all, is our average male student! Seventeen per cent have employment, such as a board job, which conflicts in time; 8% say they are too busy. Only 7% state outright that they have lost interest in attending church.

Concerning those who do attend church, what is their motive? In the case of many, of course, mere force of habit: "I feel guilty when I do not go." Sometimes the feeling of duty is the strong motive, as in the case of the student who said, "Going to church gives me a certain feeling of self-satisfaction at having done my duty on Sunday." A few students still feel parental pressure on church-going *via* the mails. A third of those who attend do so with the express intention of worshipping, their purpose being, in their own words, "to get inspiration" or "to be able to sit quietly and think."

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The majority of students, however, come to hear the sermon. The quality of preaching at Peoples Church pleased the great majority, half the remarks made on this question being in commendation of the content and style of the sermon. Continually students made statements like the following: "I get a lot out of the sermons because they deal with world affairs, and show us how religion applies."

Though the great majority approves the modernized approach in sermons, there remains the significant minority of the student body which longs for more of the specifically religious. Part of these students, springing from fundamentalist backgrounds, hold that such topics as world peace and one's responsibility in the social order have no rightful place in the content of a sermon. Others are the religious mystics and the spiritually mature who demand more of the ritualistic in a church service.

His stock in trade being the critical frame of mind, the student demands much of his preacher. The sermon must hold water intellectually. It must be scientific in its approach, for the student is sensitive to anything which may appear to run counter to the teachings of the laboratory. The preacher must take a contemporaneous point of view, and be up on economics, psychology, sociology, the natural sciences, and international affairs. At the same time the content of his sermons must be unmistakably religious, so that in them the weary and heavy laden will find comfort for their souls. What a paragon among men must the college preacher be!

When we turn to the religious program set up specifically for students, we find only 5 to 14% of the men on the campus attending regularly or occasionally. Their reasons for not attending illuminate for us the principal difficulties in religious work on the campus. First, there is the factor of lethargy: "I have always meant to attend those meetings," students say, "but I just never got around to it." Second, there is the important consideration, that though practically all students thought such functions as Sunday groups, church socials, Y. M. C. A. meetings, useful and necessary, they tended to conceive of them in terms of Sunday School. And anything that smacks of Sunday School back home is, to the average male student, to be steered clear of.

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Many students automatically assume that such organizations have only a narrowly moralistic purpose: "to get across to the students," as one interviewer remarked, "ideas as to what they should and should not do." It is often felt on the campus, furthermore, that these functions are set up primarily to meet the needs of the unadjusted type of student on the campus, and hence the more capable student stays away.

It is a good working principle to assume that almost every student is engaged in a reaction with reference to his home religious training. This reaction may not be violent; it may appear on the surface to be simply normal growth. But in all cases except those of the conservatives who succeed in postponing the showdown by keeping their religion in air-tight compartments, I found evidences of more or less painful evolution and revolution. College means to the typical man student a many-sided awakening; and he often bends over backwards in his caution against going back into the dark. Therefore, it is often complimentary to the student that he finds church socials on Sunday student meetings childish and immature.

That students will respond when they know the student church program to be vital and interesting is shown in a case growing out of this very survey. A series of Sunday noon meetings was set up around a subject in which these interviews uncovered general interest—"Other Religions,"—and attendance made the amazing jump of two hundred per cent!

In the area of student attitudes toward religion we find reassuring figures. Eight out of ten men on this campus class themselves as definitely believing in religion or else as "sympathetic and interested." The antagonism toward religion which many prejudiced people assume to be prevalent on the modern university campuses is found to be almost non-existent. Only 2% of the students interviewed could be said to have an antagonistic attitude toward religion, while only 3.5% classed themselves as "not interested." Then, excepting the 5.5% who could not define their attitude toward religion, all the rest—89%—are believers in religion or want to be. Slightly more than half of the students, 53%, were definitely "liberals" in belief (defined as open-mindedness toward science and a willingness to accept

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the higher biblical criticism), while 8.5% were "conservatives" (antagonistic to science, and insistent on a literalistic interpretation of the Bible). Those who classified as "sympathetic and interested but have some doubts" numbered 27.5%.

Several other questions were put to gauge the student's liberality and open-mindedness in religion. To the question, "What is your attitude toward new ideas in religion?" 68% reported they welcomed them, 23.5% were indifferent, and 8.5% (the same percentage as the conservatives mentioned above) said they set up barriers in themselves against new ideas in religion. Sixty-one and a half per cent thought that religious tenets should be subjected to study with the same intellectual thoroughness as any other matter; 38% felt that religious tenets were to be studied "some, but not too much," while 2.5% held that religious beliefs were to be accepted *in toto* without any subjection to intellectual analysis. Two and a half times as many thought religion primarily a functional matter—"how you live,"—as held it to be primarily creedal—"what you believe."

An out-and-out liberal point of view, then, is held by the great majority of students. The modernist-fundamentalist controversy has permeated to them, and they range themselves definitely on the side of modernism.

Finally, what are the prevailing student attitudes toward God and Jesus? Impossible matters, of course, on which to get quantitative data! But our survey did get information which indicates which way the wind blows.

Fifty-seven per cent thought Jesus an "especially great man, different in degree rather than kind from other men." Students of this point of view often emphasize the value of Jesus' life as an example and an ideal. On the other hand, 29% believed Jesus to possess a special divinity which made him different in kind from other men. Members of this group occasionally stated that Jesus' dietary were to be regarded as immutable laws, good as stated in the scriptures for all time. Five per cent thought Jesus to be chiefly a mythological character, though they admitted that he must have been an unusual man to start such remarkable legends.

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About three students out of four—73.5%—definitely believe in God. Forty-one and a half per cent conceive of him in impersonal terms, using as a definition some such phrase as “the orderly forces of the universe.” Here we see the influence of the scientific laboratory on student thinking. Thirty-two per cent think of God primarily in terms of personality—a “father,” who knows each human being as an individual. Then there were 17.5% whose idea of God was so vague as to be indefinable, and 2.5% who attempt to ignore the matter by holding “it doesn’t make any difference.”

And now for the collegiate atheists. Be it said once and for all, they are few and far between. The prejudice current in some quarters that atheists abound on the college campuses is without factual basis. Only 6.5% of the men students, at the very maximum, could be said not to believe in God. And about half of this number are atheists only in theory—students who have a naturalistic metaphysics—and therefore probably not to be defined as atheists at all.

An example of honest-to-goodness atheism is seen in a sophomore student who confided in me at such length that we were oblivious to the passing of the dinner hour. Intellectually brilliant and young for his class in college, he had sprung from a home background which was neutral in religious matters. He had read widely but superficially, lived in a fraternity where money was more plentiful than scruples, and studied only an hour or two a week. He was continuously unhappy and getting drunk, and the social whirl seemed the only efficacious means of escape from the oppressive melancholy of existence. He believed God a myth manufactured for consumption on the part of the ignorant and uninformed, and that the Jesus stories were chiefly legend. Disbelief in God, utter purposelessness in his own living, dissipation, continuous unhappiness—that, I take it, is true atheism, and a sad picture indeed. But one rarely finds it on a college campus.

Some Conclusions

What general conclusions about the religion of students can we draw from this survey? *First, that it is a falsehood to say that*

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students as a whole tend to be irreligious. The great majority believe in God, and nine out of ten believe in the value of religion for society and for their personal lives. The student groups, we believe, represent more genuine religion than any cross section of the adult non-college population of the country.

Second, college education does not make atheists. All the atheists encountered in these one hundred and fifty interviews could be numbered on the fingers of one hand. And Michigan State is not exceptional in this respect. In a study of twenty campuses (see "Undergraduates," by Edwards, Artman, and Fisher), it was found that only 1% of the students did not believe in God. Furthermore, if a student is a disbeliever in God or religion, it is likely that he got that way before coming to college. In their unusually objective study of the student body at Syracuse University, Katz and Allport show that the chances are more than three out of four that a student of an atheistic point of view held his beliefs prior to coming to college.

It is high time that these facts were made known. Countless stories such as the following have been bandied about with a regrettable influence: the Freshman is reported as praying, "Oh, God, bless sister and brother and mother and father. And now, God, good-bye, I'm going to college." Sensational journalism has too often contributed to this injustice by seizing upon the sales value of charging atheism on the campuses. Likewise a great share of the guilt falls upon those self-appointed "protectors" of our society who, as at several universities last spring, attempt to stir up legislative investigations of alleged communistic teachings by charging the existence of atheism at universities. This wholesale condemnation of college education should be publicized as the falsehood that it is.

Third, we may conclude that the college experience is not responsible for as great a dropping off in church attendance on the part of students as is generally assumed. Almost half of the men students of this campus are to be found in church on a typical Sunday morning. The same holds true at Syracuse University, where exactly half of the men and women students attend church services, according to the figures of Katz and Allport. "Undergraduates" found 44% of the men and 55% of the women on its

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twenty campuses attending church regularly. If a student goes to church less in college than before coming, the chances are that the break occurred on his arrival at college; and the fault would then obviously lie with parental attitudes or the home town church rather than the college experience or the church at college.

Fourth, the effect of the college experience is to liberalize rather than destroy the students' religious beliefs. Students do learn to apply tests of intellectual criticism to religion; and they find that religion itself emerges from the tests triumphantly true. It is the institutions of religion toward which the students' unfavorable criticism is chiefly directed rather than personal religion or communal worship as such. Katz and Allport write on this point, "We have no evidence whatever from the data that the effect of continued study in college is to destroy religious beliefs by supplanting them with materialistic or mechanical views. The effect seems to be merely one of liberalizing the individual while he still remains on the side of a positive belief."

Fifth, we may conclude that though there is a tendency toward a decrease in the frequency and regularity of religious observances while in college, *the quality of the students' personal religion is probably improved.* Students come to college with a set of religious tenets artificially and uncritically acquired; they tend in college to evolve a personal religious code which is genuinely their own. This code will probably be less orthodox, but actually represents a higher type of religion. "Undergraduates" reports that the majority of both men and women students found religion a larger force in everyday experiences in their senior year than at any time before.

Sixth, the students have tested the modern institutions of religion and found them wanting. They are highly critical of the church because of its sectarianism and its acquiescence in hypocrisy among its members. The student mind draws a clear-cut line of demarcation between religion and religious institutions, according genuine approval to the former and enthusiastic disapproval of the latter. Michigan State in this case, however, differs from other campuses in that it has an interdenominational Protestant church. Practically all of the students interviewed

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vocalized hearty approval of the principles underlying Peoples Church.

Seventh, the men students as a whole do not take an active part in the specifically student religious functions because they believe these functions to be immature in program, and set up to appeal to the unadjusted type of student. *Students will respond, enthusiastically, to a student religious program which they know to be vital, mature, and in line with their interests and needs.* When parts of our program at Michigan State were revamped on the basis of insights obtained in this survey, student attendance increased with amazing leaps.

We find students, therefore, not in that alleged state of religious ill-health. We find deep-seated in the great majority of them a strong and genuine thirst for religious reality. We find them seeking, often earnestly, always wistfully—and it is the function of the total college experience to aid them in that search.



The Lakeside Conference

HARRY T. STOCK

AT Lakeside, Ohio, June 23-28, there will be held one of the most important gatherings of Christian youth ever assembled in America. It will be directly representative of most of the Protestant agencies in North America. No one will be permitted to register as an individual delegate; only those sent by denominations and other Christian bodies will be accepted. It is expected that, at least, fifteen hundred will be in attendance, and they will come from all sections of the land.

This is part of the United Youth Program ("Christian Youth Building a New World"). The National Commission on University Work has accepted a quota, and many of the delegates from denominations will be students in colleges and universities. There will be times when the students will be by themselves. But it has been agreed that one of the high values of the conference will come from the sharing of views by those who are in the academic process and those who are in the midst of the hard realities of an industrial world.

Most of the sessions are to be devoted to study commissions. These discussions are expected to eventuate in proposals for action. One representative group (a steering commission) will work throughout the conference on next steps for this united movement. Each evening denominational and agency delegates will consider ways in which their own bodies may incorporate approved proposals into their programs. Lakeside should go far toward securing a united Christian front upon many of the pressing problems of our time.

The ten commissions will face the following issues:

Personal Christian Living	The Christian and Beverage
Helping Others Be Christian	Alcohol
Building a Warless World	Preparation for Home and
Breaking Down Barriers	Marriage
Christian Economic Order	Youth and Missionary Action
Christian Use of Leisure	Discovering a New Patriotism

There will be but two addresses a day, one in the morning and the other in the evening. The speakers are: Edward A. Steiner, Toyohiko Kagawa, T. Z. Koo, Mrs. Induk Pak, Daniel A. Poling, Stitt Wilson, Kirby Page, and Taliaferro Thompson.

Securing Teachers of Religion for Church Colleges

IVAN G. GRIMSHAW
Cleveland Heights, Ohio

THE writer was much interested to read in the December issue of *CHRISTIAN EDUCATION* an article entitled "Securing Teachers for Church Colleges." The article began with the assertion that "presidents of colleges and universities bemoan the difficulty of obtaining outstanding Christian teachers for their faculties." There followed the statements of certain college presidents outlining the methods which they used to secure such teachers.

The presidents of these colleges and universities may be interested to know that in one field at least—that of religion—they may have aid in securing such teachers without the necessity of depending upon the ordinary channel of teachers' agencies.

For a good many years it had been the conviction of certain members of the National Association of Biblical Instructors (N. A. B. I.) that something could and should be done to put members of the association who desired placement in touch with situations in which there were—or were to be—vacancies. From time to time members of the Association who have been taking graduate work desire to again enter the teaching field. Again, there are men who do not find their present positions exactly satisfactory for reasons of climate, geography, etc.

With this in mind, the 1934 Annual Meeting of the Association authorized the appointment of a Committee on Vacancies of which the writer is the chairman.

For the sum of twenty-five cents in stamps members of the association seeking positions were allowed to enroll for one year. To each person so registering an enrolment blank was sent seeking information as to the type of position desired, the registrant's educational preparation and teaching experience. A second blank was also sent to all members of the association for present or future use. This was for the purpose of discovering any

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available openings which could be brought to the attention of those enrolled.

In every case where a situation was reported vacant the committee investigated and if the position was still vacant, permission was sought from the president to allow information regarding the vacancy to be given to such enrolled members as had the necessary qualifications, educationally at least. These members were then informed of the vacancy and told to submit such papers to the president as they felt might best enable him to judge of their fitness.

It should be pointed out that the purpose of this committee is not to supplant any of the work now done by teachers' agencies. Neither does it attempt actual placement. However, experience has shown that many times the positions were filled by persons by no means so well qualified as members of the Association simply because the college president had no means of getting in touch with these better qualified individuals.

Some indication of the caliber of teachers available through this committee is gained through a random sampling. The following examples will suffice:

1. Man—Ph.D. Yale, Phi Beta Kappa. 4 yrs. teaching experience in American colleges, 3 yrs. in Palestine with American School of Oriental Research. Specialty—Bible, in English or original languages. Speaking knowledge of Hebrew and Arabic. Can also teach classical Greek. Teaching in a large girls' school in the East in place of regular professor on sabbatical leave.
2. Woman—A.B. Mount Holyoke, History; B.D. Union, Old Testament; Ph.D. University of Edinburgh, Philosophy of Religion. Also work in the same field at the University of Marburg. 4 yrs. teaching experience. Now assistant professor of Religion in a mid-western girls' college.
3. Man—A.B. Midland College, classical languages; B.D. Western Theological Seminary, Bible and exegesis; M.A. University of Iowa, Psychology and Philosophy; Ph.D. *ibid.* Special work in Religious Education at Northwestern University. 13 yrs. teaching experience. Now teaching Bible and Psychology in a western church college.

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4. Man—A.B. Wesleyan College, Bible; A.M. Boston University, English Bible; Ph.D. *ibid.*, New Testament. Further work in New Testament at Harvard and Episcopal Theological School. Work in Old Testament at University of Chicago. 25 yrs. teaching experience. Now associate professor of Religion in a New England theological seminary. Desires position in another section of country, preferably West or South.
5. Man—A.B. Wake Forest College, Bible; M.Th. Southern Baptist Seminary, New Testament; Th.D. *ibid.*; Ph.D. Yale, Religion. 14 yrs. teaching experience. Head of department of Religion in a southern coeducational college.

It will be well for presidents of church colleges seeking to fill vacancies in the department of religion to investigate quite thoroughly this splendid source of supply. Inquiries should be addressed to:

Dr. Ivan G. Grimshaw, Chairman
Committee on Vacancies (N. A. B. I.)
2757 Fairmount Boulevard
Cleveland Heights, Ohio.

Any such inquiries will be given careful and immediate attention.

News and Notes

The Bible in New Languages

The number of languages in which the Bible or some part of it has been published now totals 972, according to an announcement issued by the American Bible Society.

Among the recent publications of the Society is the revised Ponape New Testament and Psalms which will be used in Ponape, the largest of the Caroline Islands. Five nationalities are participating in this project: translated by Germans, printed in England, financed by Americans, distributed by Japanese, and used by Ponapasians.

Other Scriptures recently published include the Gospels of St. Matthew and St. John in Rundi, one of the many dialects of the Bantu language family. This volume, published by the British and Foreign Bible Society, will be used in Danish Baptist Mission work in the Belgian Congo. The New Testament in Meninka and the First Epistle of St. John in Kissi were recently published on the mission press in West Africa of the Christian and Missionary Alliance.

An analysis of the American Bible Society's records shows that of the grand total of 972 languages in which Scripture publication has occurred the complete Bible has now been published in 175 languages; the New Testament in 208 additional languages; portions of the Bible, or one complete book, in 514 more, and selections from the Bible, that is, less than a complete book, in still 75 more languages.

Distinctly American

A few months ago *The Daily Princetonian* paid a well-deserved tribute to the small colleges of America, part of which we quote:

"Distinctly American in nature, the small liberal arts college truly plays a most important role in the American educational system. Amid the growth of state-supported institutions and highly-endowed universities, the smaller college has held on as one of the strongholds of a truly cultural education. The broad opportunities which it offers for intimacy and for increased student-faculty fellowship have demonstrated the value of the small-unit education. The recent inclusion within several large institutions of a number of smaller divisions, such as the colleges in the quad plan, is a recognition of the advantages of the small college over the large educational plants. Yet the great bulk of these smaller institutions, along with the equally-neglected women's colleges, are forced to struggle along, leading a hand-to-

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mouth existence, while a few major institutions grow relatively opulent.

"Regret is naturally occasioned by the fact that America's largest institutions cannot secure all the financial backing they could use to increase the salaries of faculty members or to erect luxurious Gothic and Gregorian buildings. But the plight of America's scores of worthy, but financial starving colleges, particularly prevalent in the South and in certain portions of the West, brings to the surface one of the most pressing needs of modern American higher education."

Glenn Frank

In his address before the Department of Superintendence at St. Louis declared, "Self-expression without self-discipline becomes only something for futile Bohemians to talk about over coffee and cognac. All this is but another way of saying that education, rightly conceived, contributes to a religion of maturity. It is vital that we keep church and state separate but a divorce between education and religion will be fatal to the national future."

War's Imprint

"There is no wise man living today who, having learned what war means, does not pray that war may never come again in his life."—King Edward VIII.

"War is never democratic, it is autocratic."—G. E. Raignel.

National Seminar in Alcohol Education

During the first three months of this year there was held the first National Seminar in Alcohol Education ever conducted in the world. In the National Women's Christian Temperance Union Headquarters Building, Evanston, Ill., Miss Bertha Palmer, former Superintendent of Public Instruction in North Dakota and now national director of the Scientific Temperance Instruction Department of the W.C.T.U. opened the seminar as an advance course in study and research. It presented the new approach to the alcohol problem—scientific, unemotional, and pedagogical—through a study of the latest scientific and statistical data as to the physiological and psychological effects of alcoholic beverages on the drinker and the economic and psychological effects on society. The purpose of this seminar is to train educated persons to become instructors on this subject in order that the knowledge may be properly disseminated to the whole American people through the public schools, the colleges, and other media.

Additions to the Office Library

God and the Common Life. Robert Lowry Calhoun. Charles Scribner's Sons, New York. 1935. 303 pp. \$2.50.

With a keen appreciation of the history of Christian thought, Professor Calhoun views the situation today and believes it is possible to go forward with religion as an integral factor of everyday life.

God in These Times. Henry P. Van Dusen. Charles Scribner's Sons, New York. 1935. 194 pp. \$2.00.

Recognizing the confusion in religious thinking, Dr. Van Dusen believes there must be a restatement in the Christian message concerning God and the Christian message for the life of society. Being a Religious Book Club Selection is testimony to its value.

Plain Talk. J. W. Studebaker. National Home Library Foundation, Washington, D. C. 1936. 166 pp. 25¢.

Frank discussions of problems in education and democracy.

The Ideal School. B. B. Bogoslovsky. The Macmillan Company, New York. 1936. 525 pp. \$2.50.

Presenting his philosophy of education in fictional form, Dr. Bogoslovsky offers keen criticism of both traditional and progressive schools of educational theory and practice.

The Resources of Religion. Georgia Harkness. Henry Holt & Co., New York. 1936. 218 pp. \$2.00.

Stressing the demands as well as the offerings of religion, Dr. Harkness has called attention to a much neglected aspect of religion in an age which is more concerned with getting than with giving, unwilling to pay the price for the Pearl of great Price. Church workers with students will find the chapters on "What the Christian Religion Demands" and "Laying Hold on God" worth the price of the book.

The Return to Religion. Henry C. Link. The Macmillan Co., New York. 1936. 181 pp. \$1.75.

With a thorough knowledge of psychology and with extensive experience in guiding individuals in the development of their personalities, Dr. Link pleads for self-sacrifice, rather than self-expression, as the foundation for self-realization. He believes, "The greatest and most authentic text-book on personality is still the Bible, and the discoveries which psychologists have made

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tend to confirm rather than contradict the codification of personality found there. . . . The doctrine of original sin, and the conquest of the natural man, so important in religion, is profoundly true from a psychological point of view." All parents, Sunday School teachers, professors of Bible and Religion, personnel directors, in fact, all persons should read this book.

The Testimony of the Soul. Rufus Jones. The Macmillan Co., New York. 1936. 215 pp. \$2.00.

Another book is welcomed from the pen of one who is interested in "the fundamental nature of man's central self," and who sees that the alternative to religious faith is "a naturalistic universe, a biological man, and a secularized society." The "unexplored remainder" of science is a fruitful field of revelation to one who is appreciative of and responsive to it. Faith in spiritual realities will be strengthened through reading this testimony.

Teaching for Abundant Living. Buford Franklin Gordon. The Christopher Publishing House, Boston, Mass. 1936. 188 pp. \$1.50.

Valuable suggestions and information for religious workers are freely given in this book. Dr. Gordon especially "emphasizes the need of specialized training and desirable personality" for persons engaged in this field.

Why Read the Bible? How to Read the Bible, What to Read and Why. Wilbert W. White. The Biblical Seminary, 235 East 49th Street, New York City. 22 pp. 10¢.
Valuable helps for the Bible teacher and student.

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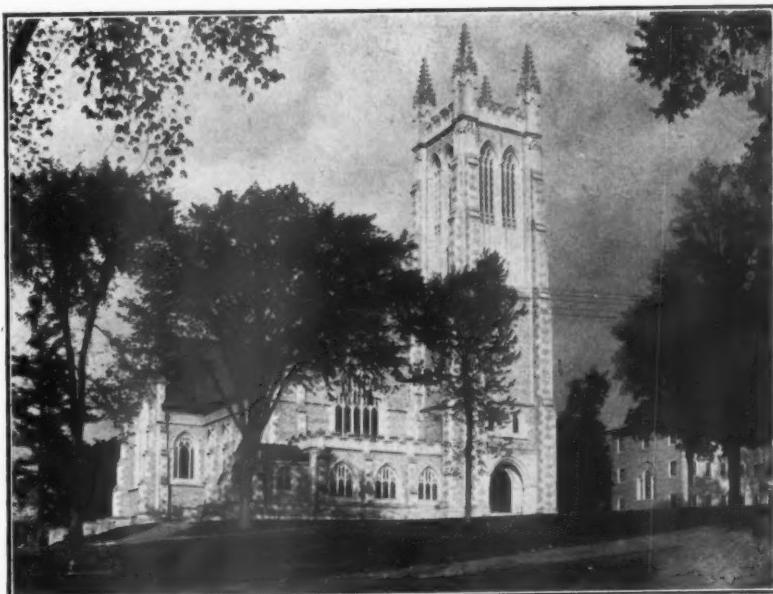
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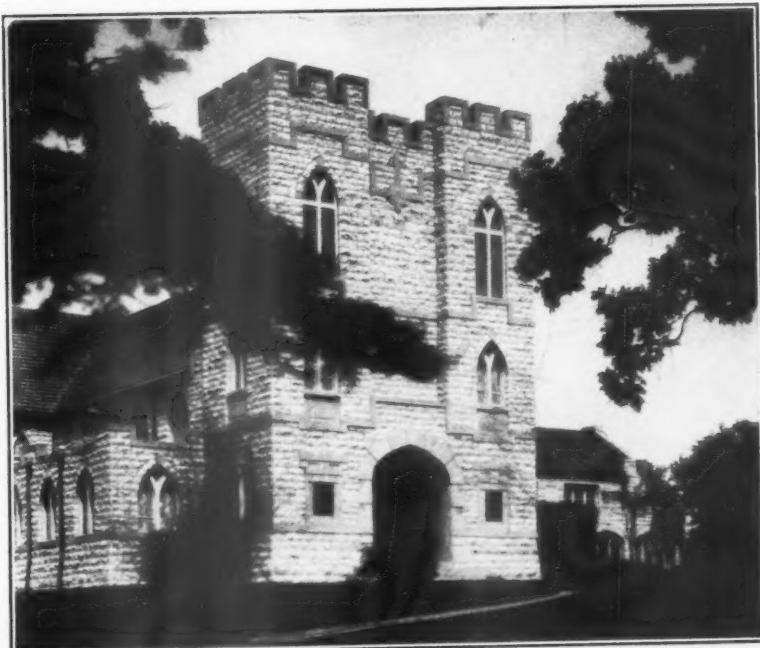
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The Thompson Memorial Chapel, Williams College



Barkydt Memorial Chapel, Parsons College



The Chapel, College of Wooster



Holy Innocents Chapel, St. Stephen's College, Columbia University

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